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OF THE CHRISTIAN CHURCH
DURING THE FIRST THREE CENTURIES;
AND
OF THE REFORMATION IN ENGLAND:

WITH EXAMINATION QUESTIONS.

SECOND EDITION.



BY W. SIMPSON, M.A.,
QUEENS' COLLEGE, CAMBRIDGE.

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PREFACE TO FIRST EDITION.

The compiler's object in the following pages is to present facts in a convenient form for the use of candidates for the Ordinary Degree in the University of Cambridge. He aims only at being of service to those for whom his labours are chiefly intended ; and bespeaks indulgence for a baldness of style and an occasional abruptness of arrangement, which would appear to be almost inseparable from the nature of a work like the present.

It would have been a much easier task to write a large book, than to include all that is necessary within the compass of this small one : but the compiler trusts that he has left few material facts unnoticed. Those, however, who desire to pursue the subjects treated in the following pages in some more attractive history, are referred to *History of the Christian Church*, by Dr. Burton, (J. W. Parker, West Strand) ; *Sketch of the Reformation in England*, by Professor Blunt, (John Murray, Albemarle Street) ; *The English Reformation*, by F. C. Massingberd, second edition, (J. W. Parker, West Strand) ; or Burnet's *History of the Reformation of the Church of England*, edited by Professor Corrie, (J. W. Parker, West Strand).

CAMBRIDGE, October 10, 1848.

PREFACE TO SECOND EDITION.

The general use of this little book in the University of Cambridge shows the compiler of it that his labours are appreciated. In the present edition, the text of which has been carefully revised, he has introduced examination questions at the foot of each page, and a full index, two additions which he thinks will increase the value of the book to those for whose use it is principally intended.

CAMBRIDGE, *October* 10, 1851.

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ECCLESIASTICAL HISTORY.

* * The figures attached to the questions at the foot of each page indicate the paragraphs which contain the answers. The questions in *Italics* are from the B.A. Examination Papers in the University of Cambridge.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

Ecclesiastical History. } 1. Mosheim defines Ecclesiastical History to be "a faithful narrative of those affairs which have either happened from without to that society of men which takes its name from Christ, or have been transacted within its own body. In this," he proceeds, "events are so connected with their causes, that men may both see God's providence in establishing and preserving it, and grow not less in piety than in wisdom."

Church—Ecclesia. } 2. Our English word *Church* is derived from the Greek adjective *Κυριακός*, *relating to the Lord*, a compound of *Κυριος* and *οικία*, *the House of the Lord*: hence, *Church* signifies "any place peculiarly ap-

-
1. Define Ecclesiastical History.
 2. What is the word *Church* derived from, and what does it signify? Is it restricted to its derivative meaning? Give the derivation of *Ecclesia*, and its various significations in the New Testament.

propriated to, or set apart for, the worship of God." The word *Church*, however, is not restricted to this signification, but answers to all the senses in which *Ecclesia* is used in the New Testament.—*Ecclesia* comes from *ἐκκαλεῖν*, to call out, and was used originally to denote an assembly of Greeks, "called out," whether lawfully or otherwise, by the civil magistrate (*Acts* xix. 32, 39, 40). But in the New Testament the word has various significations:—(1) The whole body of true believers, or the visible Church (*Matt.* xvi. 18—*Eph.* v. 23, 25, 27—*Col.* i. 18, 24): (2) The spirits of the just made perfect, or the invisible Church (*Eph.* v. 27): (3) Any congregation of Christians met together in a single place, or the body of believers resident in a town or district (*Acts* viii. 1; xi. 22; xvi. 5): (4) The place in which they assembled for Divine worship (*Acts* xi. 26—1 *Cor.* xi. 18, 22).

*Sources of
Ecclesiastical
History.*

8. The sources from which we obtain our information concerning the Church of Christ during the first three centuries are the four Gospels, which bring down the history to A. D. 33; the Acts of the Apostles, as related by St. Luke, which extend over a period of about 30 years, from A. D. 33 to A. D. 63; the Fathers, to wit, Clement of Rome, Barnabas, and Hermas, in the first century, Ignatius, Polycarp, Justin Martyr, Irenæus, and Dionysius of Corinth, in the second century, and Clement of Alexandria, Tertullian, Origen, Cyprian, and Gregory Thaumaturgus, in the third century; and ancient ecclesiastical writers, the earliest of whom is Hegesippus, who flourished about A. D. 170, and the chief of whom is Eusebius, who was probably born at Cæsarea in Palestine about A. D. 270.

*Political State
of the World at
Christ's Birth.*

4. At the period of Christ's birth the Emperor Augustus reigned at Rome, and his dominion extended over the greater part of the known world. The Roman empire was then in the utmost perfection as to arts and magni-

3. Whence do we derive our information concerning the early history of the Church? To what date do the historical books of the New Testament carry the history of the Christian Church? Who is the earliest, and who the chief, of ancient ecclesiastical writers?

4. Who reigned at Rome when our Blessed Lord was born? What was then the political state of the world?

ficence; but much declining as to vigour and virtue. Distant nations, submitting to a power too mighty to be withstood, were either governed by Roman Proconsuls, invested with temporary commissions; or indulged by their conquerors with their own princes and laws, yet reduced to own the claim of Rome to supreme sovereignty, and to enroll themselves in the number of its sons and subjects. The Roman Senate and people, indeed, retained little of authority but the name, for the empire was in reality governed by the victorious and accomplished Augustus. It is said by Orosius that the temple of Janus was shut when Jesus Christ came down to men: whether this were so or not, it admits of no doubt that the time was eminently free from wars, as compared with preceding ages. The imperial laws were mild; but commotions were not uncommon, in consequence of the extortions and rapacity of provincial governors and tax-gatherers.

*Religious State
of the World at
Christ's Birth.* } 5. All nations, except the Jews, were plunged in the grossest superstition and idolatry. Each country had its peculiar Gods, whom the people were taught to propitiate with various rites and ceremonies. Religious homage was not confined to the natural world, to departed heroes, or to the improvers of elegance or convenience; but was extended to things inanimate, and to persons merely ideal. Most of the wiser people contemned and ridiculed the popular creeds: but they had nothing else to rest upon; consequently an universal corruption of morals prevailed, and crimes which at this day cannot be named with decency were then practised with impunity.

*Herod the
Great.* } 6. It forms no part of the design of this work to give a history of the Jewish nation: nevertheless one or two matters connected therewith may be profitably noticed before we proceed to speak of the birth of Christ, and the events which followed

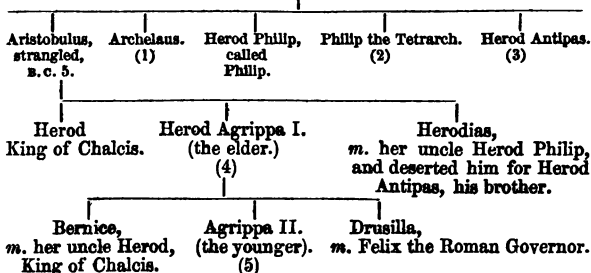
5. What was the religious state of the world when our Blessed Lord was born?

6. Who was nominal King of Judæa at the time of Christ's birth? Give a short account of him. What was his character?

it. Herod the Great was nominal King of Judæa* at the time of our Saviour's birth, but the country was in reality tributary to Rome. This man, an Idumean by birth, obtained the kingdom of Judæa from the Senate of Rome, through the interest of Antony and Augustus, about 40 B.C. In three

* The following table exhibits the Herodian Family, so far as connected with Sacred History:—

Herod the Great (son of Antipater the Idumean.)



(1) Archelaus inherited Judæa, Samaria, and Idumea; banished to Gaul by Augustus, A.D. 6, for his cruelty, and died there.

(2) Philip inherited Batanæa, Ituræa, and Trachonitis; died in possession of his tetrarchy, A.D. 34.

(3) Herod Antipas inherited Galilee and Perseæ. He put to death John Baptist. To him Christ was sent by Pilate. Having offended Caligula, he and his adulterous wife Herodias were banished, A.D. 38, to Lyons in Gaul.

(4) To Herod Agrippa, Caligula gave the tetrarchy which his uncle Philip had governed. On the banishment of Herod Antipas, his tetrarchy was also given to Herod Agrippa. Claudius added to his territories Judæa,

Samaria, and Abilene; so that the kingdom of Herod Agrippa (A.D. 44) included all the countries governed by his grandfather, Herod the Great. He put to death James the Great, the son of Zebedee and brother of John; and imprisoned Peter. Struck by God with a loathsome disease, he died at Cæsarea A.D. 44 (*Acts* xii. 20—23).

(5) Agrippa the younger was only 17 on the death of his father, Herod Agrippa. Too young to succeed his father in the government, Claudius granted him, when 21, the small kingdom of Chalcis, with the superintendence of the Temple at Jerusalem, and the appointment of High Priests. Before this Agrippa, Paul pleaded.

years he became master of the whole country, which he enlarged, and brought to more grandeur and magnificence than ever it had been in since the reign of Solomon; yet at the same time he depressed the priesthood, extirpated the Maccabæan family, which had held the government for 130 years, and miserably enslaved the people. "This man," says Mosheim, "by cruelty, suspiciousness, wars, drew infinite hatred on himself, while he exhausted the wretched nation's wealth by mad luxury, a magnificence beyond his fortune, and immoderate largesses. Under his administration, Roman luxury and great licentiousness spread over Palestine. In religion he was professedly a Jew; but he copied the manners of those who despise all religion."

Jewish Sects. } 7. The most considerable of the Jewish sects at the time of Christ's birth was that of the *Pharisees*, who took their name from the Hebrew word *Pharash*, to separate, because they separated from all others in their extraordinary pretensions to piety. They affected great sanctity, austerity of manner, and peculiarity of dress; held tradition to be of equal authority with the written law; believed in a resurrection, tainted, however, with the Pythagorean doctrine of metempsychosis; placed great reliance on fastings, ablutions, rigorous payment of tithe, long prayers, and ceremonial observances.—Next came the *Sadducees*, opposite to the Pharisees both in temper and principles. They derived their name from Sadoc, one of the followers of Antigonus Sochæus, President of the Sanhedrim about B.C. 250, whose doctrines Sadoc and his disciples perverted. They totally rejected the traditions of the elders, to which the Pharisees paid so much deference, but acknowledged the authority of the written law; denied the existence of a spiritual world, and the doctrine of the resurrection, a peculiar creed which subsequently made them directly antagonistic to the propagators of the Gospel; held that God created the world and preserved it by His providence, but denied that the good will be recompensed by any but temporal rewards, or the wicked punished by other than temporal evils. They were the most violent persecutors and oppressors of the

7. Which was the most considerable of the Jewish sects at the time of Christ's birth, and what were their peculiar habits and doctrines? Briefly describe the Sadducees—the Essenes—the Scribes—the Caballists. Were there any other religious sects amongst the Jews at this time? Why did the peculiar creed of the Sadducees render it impossible for them to embrace the doctrines of the Gospel? Can you give any reason for the striking difference in the behaviour of the Sadducees towards the followers of Christ, before and after His resurrection?

Apostles, who in their preaching constantly insisted upon the doctrines of the resurrection, a day of judgment, and a state of retribution.—The *Essenes*, who are not mentioned in Scripture, differed from the Pharisees in not relying on tradition and ceremonies, and from the Sadducees in their belief of a future state. They affected privacy and solitude, and by their austerities and recluse life are thought to have given rise to monkish practices and superstitions.—The *Scribes* were originally mere copiers, then expounders, of the law. By their corruptions, misinterpretations, and additions, they may be said to have originated that blindness which led to the rejection of the Messiah.—The *Caballists*, perhaps, claim a place in this paragraph. They had their name from a Hebrew word signifying oral tradition, and maintained a mystical mode of expounding the law, revealed to Abraham and Moses, and from them handed down. According to this mode, every letter in the inspired volume contained a figurative, as well as a direct sense, and each word was to be interpreted according to the arithmetical power of the letters which composed it.—In addition to these religious sects, there were *Publicans*, Roman officers whose duty consisted in collecting tribute, tolls, and imposts: *Herodians*, a political sect, who were the devoted adherents of the Herodian family: and *Galileans*, or *Gaulonites*, a political faction directly opposed to the Herodians.

*Political State of
Judæa at
Christ's birth.*

8. It will have been observed that at the period of our Saviour's birth Judæa groaned under the tyranny of Herod the Great, by whom the country was harassed, rather than governed. The Jews were not wholly prohibited by their Roman masters from retaining their national laws, and the religion established by Moses. They still had their High Priest, their Priests and Levites, and their Sanhedrim or national council, but the civil power thereof was greatly diminished. With Roman conquest came Roman manners, rites, and superstitions, and these were diffused over the whole of Palestine, and blended more or less with those of the Jews. The narrow limits of Palestine could not contain so numerous a nation. Hence, when our Saviour was born, there was hardly any considerable province in which were not found many Jews, who lived by traffic and other arts.

8. What was the political state of Judæa at Christ's birth.

Religious State of the Jews at Christ's birth. } 9. The Jews looked for the appearance of some great deliverer*—not a spiritual prince, such as the meek and lowly Jesus, but a temporal and warlike hero, who, bringing victories and triumphs in his train, should deliver them from the thralldom of the Roman yoke, and exalt their nation above the rest of the world. They had introduced superstitions and corruptions into their worship. Religion, according to their ideas, consisted in the rites appointed by their great law-giver, and the performance of some external acts of duty towards the Gentiles: the *spirit* of their religion had expired with the Prophets, and nothing survived but a fanatical zeal for the outward observance of the corrupted ceremonial law. They excluded the rest of mankind from the hope of eternal life, and treated them with rigour and contempt. Even the directors in religious concerns, whose superior knowledge should have exalted them above the ignorant multitude, contributed to their errors, by dividing into a great variety of sects, which, though generally agreed upon the ceremonial part of the Jewish religion, were involved in continual disputes.

CHAPTER II.

LIFE AND TIMES OF CHRIST.

Life of John the Baptist. } 10. In the thirty-fifth year of the reign of Herod the Great, God made his last manifestation concerning His Son. He declared to Zacharias, a priest of Judæa, that his wife Elizabeth, now stricken in years, should bear a son, who should be baptized

* We learn from Tacitus and Suetonius that the same expectation prevailed among the heathen:—"Pluribus persuasio inerat, antiquissacerdotum, literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judææ rerum potirentur." *Tacit. Hist. lib. v. cap. 13.*—"Percrebuerat oriente toto vetus et constans opinio, esse in fatia, ut eo tempore Judæa profecti rerum potirentur." *Sueton. Vespasian, cap. 4.*

9. What was the religious state of the Jews at Christ's birth? * [Note.] Show that the heathen partook of the Jewish expectation of a great temporal deliverer.

10. Give a short account of the life of John the Baptist.

with the Holy Ghost from his mother's womb, and convert great numbers of the Jews from their corruptions, going before the Messiah in the spirit of the great reformer Elias, to prepare His ways and dispose men to receive Him. The shame of barrenness was consequently removed from Elizabeth, and in due time she gave birth to a son, even John the Baptist. God, that He might prepare this infant for the office for which He designed him, daily strengthened him with all spiritual gifts, and kept him in the deserts of Judæa till he had attained the age of 30 years, the legal age for Priests and Levites to commence their ministry. In the 15th year of Tiberius, John began to preach about Jordan, calling himself the Messiah's precursor, and warning his countrymen that they must put away their vices if they would become worthy of the benefits from the advent of the Son of God. Multitudes flocked to hear him, and to those who promised amendment of life and mind he administered the baptism of repentance, in the river Jordan. Having boldly reproved the incestuous marriage of Herod Antipas with Herodias, his brother Philip's wife, he was cast into prison and beheaded, A.D. 30.

Life of Jesus Christ. } 11. In the 36th year of the reign of Herod the Great, King of the Jews, and the 39th of Augustus, Emperor of Rome, 4,000* years

B.C. 4. after the creation of the world, JESUS CHRIST was born at Bethlehem,† in Judæa, the mother city of the tribe of Judah, whither his mother the Virgin Mary, and his supposed father Joseph, (both being of the tribe of Judah and family of David,) had proceeded from their usual habitation at Nazareth, to render an account of their property, in obedience to an edict‡ of Augustus. The conflux of persons was so great that the houses of reception were full, and the parents of our Lord were constrained to repair to a stable, in

* Four years before the vulgar computation now in use. and was foretold to be that of his great anti-type, the Messiah.

† Bethlehem was about five miles south-west of Jerusalem. ‡ The edict was issued three years before this time.
It was the birth-place of David,

11. In what years of the reigns of Augustus and Herod the Great respectively, was Christ born? How did it happen that He was born at Bethlehem? What commandments of the law were observed with regard to the Infant Jesus? What was the result of the arrival of Magi at Jerusalem? Give a short summary of the life of Christ after His baptism by John. What were the charges on which our Lord was condemned? Why did the Sanhedrim think it necessary to accuse Him before the Roman Governor? In what year was Christ crucified?

which mean place the Blessed Virgin was delivered of her Holy Burthen.* On the night of our Saviour's entrance into the world, God was pleased to make a revelation of Him to certain poor shepherds, who were tending their flocks in the very plains where David had often tended his; and on the eighth day, in accordance with the law of Moses, He was circumcised, and called Jesus, as appointed by the angel Gabriel before His conception. Two other commandments of the law were equally observed with that concerning *circumcision*: forty days after her delivery, the Holy Virgin with Joseph went up to Jerusalem, to offer sacrifice for her *purification*; and Jesus, as the first-born male, was *presented* to God at the Temple, upon which occasion two devout inhabitants of Jerusalem, Simeon and Anna, under divine inspiration, acknowledged Him to be the Christ. Herod, at this time embarrassed with many troubles and conspiracies, was further alarmed by the arrival at Jerusalem of Magi,† or astronomers, from Arabia or Chaldea, who having seen an extraordinary star in their own country, and understanding it to signify the birth of the Messiah promised to the Jews, travelled to the capital of Judæa to worship the new-born prince, whom they hailed as "King of the Jews." This drove the king into great consternation: he conceived Jesus to be some great temporal prince; and, resolving to destroy his supposed rival in his kingdom, he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (*Matt. ii. 16*). But God frustrated this design, by warning Joseph in a dream, and causing him to flee into Egypt with the young Child and His mother, where they tarried until the death of Herod. Upon their return from Egypt, the Holy Family proceeded to Nazareth.‡ At 12 years of age we find Jesus disputing publicly with learned Jewish doctors in the Temple at Jerusa-

* The *time* of our Saviour's birth was predicted by Daniel (*Daniel ix. 24, 27*); and the *place* by Micah (*Micah v. 2*). The person of the Virgin was predicted by Isaiah (*Isaiah vii. 14*). See also *Haggai ii. 6, 7*; *Malachi iii. 7*; *Genesis xlix. 10*; *Isaiah xi. 7*; and *Jeremiah xxiii. 5*.

† These were Gentile philosophers, skilled in moral and physical

sciences, who flourished chiefly in Persia. A learned man and a magician were equivalent terms. It is probable that the Magi knew the signification of the star by immediate Divine revelation.

‡ Nazareth was a mean and contemptible place in Galilee; whence Jesus obtained the reproachful title of the Nazarene.

lem, whither His parents had gone to celebrate the Passover. Afterwards, till He was thirty years of age, He dwelt with His parents at Nazareth, as a good and dutiful son. Divine wisdom has not seen fit to give us more particulars concerning the early days of our Saviour, but superstitious writers have ventured to fill up this obscure part of His life with extravagant and ridiculous fables. Before entering upon His office of teaching, Jesus chose to receive from John A.D. 29. the baptism of repentance, lest, according to His own words, He should seem to have neglected any observance that became a Jew. Being thus prepared for His prophetic office, He was carried into the desert of Judæa, and having been there tempted by the Devil forty days and forty nights, He returned to Nazareth, and commenced His ministry in the district of Galilee. His principal habitation from this time was at Capernaum, on the sea of Galilee. We need not enter into a particular detail of the ministry of our Lord; His life and actions are to be contemplated in the writings of the inspired penmen. For about three years, according to the most received accounts, amidst great sorrows, molestation, and perils, He instructed the Jewish people in the counsels and purposes of the Most High; and at the end of that period, having preached the Gospel, appointed the twelve Apostles as the founders of the Church, and confirmed His Divine mission by a series of stupendous miracles, He was betrayed to His enemies by Judas, and dragged before the High Priest, Caiaphas, and then before the Sanhedrim, on a charge of blasphemy. But the Jewish Council having no longer the power of life and death, He was accused of sedition and treason against Cæsar, before the Roman Governor, Pontius Pilate, who reluctantly condemned Him to death. Having come into the world to make expiation for the sins of men, He voluntarily submitted to be nailed to a cross, on which He yielded up His spotless soul to God. His body was buried by Joseph of Arimathea; but on the third day He rose again from the dead. He now continued forty days with His disciples, instructing them more fully concerning the nature of His kingdom: at length, having led them forth to Bethany, He was taken up from their presence into the glories of Heaven. Our Lord ascended in the 36th year of His age, and the 19th of the reign of the Emperor Tiberius.

Herod and his Successors. } 12. After the slaughter of the innocents, Herod began to feel the Divine vengeance. He was stricken with a strange and terrible distemper, and, after great torments, died in the 70th year of his age and 37th of his reign, about a year and a quarter after our Saviour's nativity. By his testament, which the Emperor Augustus ratified in its material points, he divided his kingdom among his three sons, giving Judæa, Samaria, and Idumea to Archelaus, with the title of Ethnarch;* Batanæa, Ituræa, and Trachonitis to Philip; and Galilee and Peræa to Herod Antipas, with the title of Tetrarchs.† Archelaus in a short time made himself odious to the Jews, and Augustus banished him, in the 10th year of his government, to Vienne, in Gaul, A.D. 8. where he died. His dominions were reduced to the form of a Roman province, and ruled by a Roman officer, called a Procurator, subordinate to the President of Syria. The duties of the Procurator were for the most part of a fiscal nature, but he was concerned also in the administration of justice and the repression of tumults. He was generally stationed at Cæsarea, and the President of Syria resided at Antioch. Coponius, a Roman knight, was the first Procurator, and to him succeeded Ambivius, Annus Rufus, Valerius Gratus, and Pontius Pilate, who held the office at the time of our Saviour's crucifixion. His government lasted ten years; but in the year 36 his violent conduct towards some Samaritans led to his removal, and in the following year he was banished to Vienne, where he is said to have destroyed himself. Judæa and Samaria were now annexed to the presidentship of Syria, until the accession of Claudius, A.D. 41, when they were conferred upon Herod Agrippa the elder. Of the other divisions of Herod's kingdom, Philip retained his tetrarchy until his death, A.D. 34, when it was annexed to the presidentship of Syria; but Caligula, on his

* From *ἔθνος*, a nation, and *ἀρχή*, a government. It was a title inferior to *βασιλεύς*.

† From *τετράς*, four, and *ἀρχή*, a government; hence, a ruler over the fourth part of a former kingdom, and therefore a proper title for Philip and Herod Antipas, for Archelaus had half his father's kingdom, and the remaining half was divided between the other two.

12. How long did Herod the Great survive the birth of Christ? How was his kingdom divided after his death? What became of the kingdom of Archelaus? By whom was it governed at the time of our Saviour's crucifixion? What were the duties of a Roman Procurator?

accession, A.D. 37, gave it also to Herod Agrippa the elder, who shortly afterwards received likewise the tetrarchy of Herod Antipas, so that his dominions were almost co-extensive with those of his grandfather, Herod the Great.

*State of Judæa
in our Saviour's
Time.*

13. We have seen that at the death of Herod the Great the Romans were politic enough to divide his territory into parts. Moreover, Judæa had already been included in the edict of Augustus that the whole empire should be taxed; but it was not till the deposition of Archelaus, A.D. 8, that the tax was levied, and the conquest of Judæa undisguisedly avowed. From this time for many years the Jews retained not a shadow of national independence: jurisdiction in capital cases was taken out of their hands; taxes were paid immediately to the Roman government; and a garrison of Roman soldiers occupied the tower of Antonia at Jerusalem, to overawe the inhabitants. In religious matters, however, the Romans interfered but little: the spiritual power of the High Priest and Sanhedrim remained undisturbed, although the conquerors had taken into their own hands the appointment of the former; the Roman Procurator, residing at Cæsarea, and visiting Judæa only upon extraordinary occasions, kept aloof from the religious disputes of the Jews unless they affected state policy, and we find that he declined to give orders for the execution of our Lord until his jealousy of a *temporal* rival of the emperor was aroused.

*Associates of our Lord
in Propagating the
Gospel.*

14. About four months after our Lord's entrance upon his ministry, He made choice of twelve persons, according to the number of the tribes of Israel, to be witnesses of His actions and discourses, and after His departure out of the world to be propagators of His Gospel. These He called *Apostles*, which imports a special messenger or ambassador. They were plebeians, mostly fishermen, poor and illiterate; for He employed not the rich, the eloquent, or the learned, lest the success of their mission should be ascribed to human and natural causes. The men thus honoured by our Saviour

13. Give a sketch of the political state of Judæa at the time of our Saviour's crucifixion.

14. When did our Lord choose his Apostles? What rank in life did they hold? Give their names. When were the Seventy chosen? What has been conjectured from their number? What was their commission?

were the following:—(1) *Simon*, named *Peter*, the eldest of all the Apostles, for which reason probably histories give him precedence. (2) *Andrew*, brother of Peter. (3) *James*, commonly called *James the Great*, son of Zebedee and Salome. (4) *John*, younger brother of James, and the youngest of all the Apostles. These two were surnamed by our Lord *Boanerges* or the *Sons of Thunder*, on account of their brave and resolute tempers. (5) *Philip*, who was called first by our Saviour. (6) *Bartholomew*, probably the same with Nathanael. (7) *Matthew*,* called also *Levi*, son to one Alpheus, a rich publican of Capernaum. (8) *Thomas*, called also *Didymus*, a Galilean, of mean parentage. (9) *James*, commonly distinguished by the name of *James the Less*, the son of Alpheus, or Cleophas, and Mary, sister to the Blessed Virgin; upon which account, according to the Jewish custom, he is often called the brother of our Lord. (10) *Simon*, distinguished from Simon-Peter by the titles Cananite and Zealot. Whether he was that Simon who was brother to James the Less is uncertain. (11) *Judas*, commonly called *Jude*, and sometimes *Thaddæus* and *Lebbæus*, brother to James the Less. (12) *Judas Iscariot*, who betrayed our Lord. About eight months after their election, our Lord sent out these Apostles, two and two together, into all parts of Palestine inhabited by Jews, to preach the Gospel and work miracles. Sixteen months after the election of the twelve Apostles, our Lord thought fit to make a second choice of A.D. 31. disciples; and as His first choice was of Twelve, was of Seventy,† according to the number of senators composing the Sanhedrim. Hence, it is conjectured that Christ intended to admonish the Jews that the authority of their Sanhedrim was now at an end, and that all power in relation to religious matters was vested in Him alone. The commission of the Apostles was to go at large to any of the cities of Israel; but the Seventy were to go only to those particular places which Jesus Himself designed to visit, to make way for His preaching and reception. The appointment of the

* He wrote the Gospel under his name about the year 41, at the request of Jewish converts, for whose use it was principally designed.

† There are two fictitious lists of the Seventy Disciples now extant. Eusebius expressly declares that no catalogue of them was to be found any where in his day.

Seventy is mentioned by St. Luke (x. 1), and this is the only information concerning them we get from the New Testament. The office was temporary, and therefore was not continued in the Church.

CHAPTER III.

HISTORY OF THE CHRISTIAN CHURCH.

Foundation of the Christian Church. } 15. The foundation of the Christian Church may be dated from Christ's ascension, or more correctly perhaps from the day of Pentecost immediately succeeding His ascension. It is clear that when Christ began His preaching, the Church did not exist, for He proclaimed to the Jews that "the kingdom of Heaven," i.e. the Church of Christ (*Daniel* ii. 44 ; vii. 14), was "*at hand*" (*Matt.* iii. 2) ; He spake of it as that which then was not, but afterwards was to be ; as when He also said to Peter, "upon this rock I *will* build my Church" (*Matt.* xvi. 18). But when He ascended into Heaven, and the Holy Ghost came down upon the Apostles ten days afterwards, it is related that "the Lord added to *the Church* daily" (*Acts* ii. 47). The Church was then constituted, and its foundation may therefore be dated from the day upon which the Apostles received the Holy Spirit, or from the interval between that day and the Ascension.

Effusion of the Holy Ghost. } 16. The twelve Apostles were men destitute of all human advantages—poor, friendless, neither eloquent nor learned, and, moreover, as Jews, odious to all other nations. With such disadvantages, to say nothing of the smallness of their number and their imperfect insight into the doctrines they were to preach, they were manifestly unequal, without Divine aid, to the task of persuading mankind to abandon the religion of their fathers. But this aid their Master, according to His promise (*Luke* xxiv. 49), vouchsafed to give them. Ten

15. Show from Scripture when the Christian Church was founded.

16. What was the promised aid which Christ gave to His Apostles after His ascension ? Why was this aid peculiarly necessary to them ?

days after His ascension, on the day of Pentecost, Christ sent the Holy Ghost upon them, and by this celestial gift empowered them to fulfil their high commission. They were immediately freed from all their former ignorance and blindness of mind, and endued with the power of performing miracles and conferring miraculous gifts upon others, the faculty of discovering hidden counsels,* &c. With these endowments was joined the knowledge of foreign tongues, which enabled them to preach the redemption of mankind in languages understood by auditors in all parts of the world.

Spread of the Gospel. } 17. These heavenly aids contributed greatly to the success which immediately attended their labours. After the preaching of Peter on this day 3,000 persons acknowledged Christ as the Messiah sent from God, and were baptised in His name. Now, as it was the Feast of Pentecost when these miraculous events happened, Jerusalem was filled with strangers. Many of the converts, therefore, were doubtless foreign Jews, who carried the new doctrines with them into various parts of the world upon returning to their respective homes. And thus, within a few weeks of the foundation of the Church, the Gospel was spread into distant quarters.

The First Establishment of the Church. } 18. This was the first establishment of the Christian Church, the form of which appears from St. Luke's history (*Acts* ii. 41—47), in four particulars:—(1) In admission by baptism alone; (2) in a steadfast continuance in the communion of the Apostles, and the doctrine they taught; (3) in frequent celebration of the Eucharist; and (4) in public and united prayers. At first the poor were most forward to embrace the Gospel; and while their souls were nourished,

* We have an instance of this by the Apostles, as a seasonable preventative of that dissimulation by which many might have endeavoured to impose upon the Church. by the Apostles, as a seasonable preventative of that dissimulation by which many might have endeavoured to impose upon the Church.

17. What was the result of Peter's preaching on the day of Pentecost? In what way was this preaching particularly favourable to the spread of the Gospel?

18. In what particulars does St. Luke's history instruct us as to the forms of the Church in its earliest days? Who were the most forward to embrace the Gospel? Was there a community of goods amongst the first believers? Which was the first established Christian Church?

their bodily wants were supplied out of a common fund contributed by those believers who possessed property. It is a mistake to suppose that the first believers maintained, in the literal sense of the expression, a community of goods; but they rejected the notion that the good things of this life were given for their own selfish enjoyment; and they therefore devoted a *part* of their income to those who would otherwise be in want. The Church of Jerusalem we thus find to be the first established and most ancient Church: and to it, as St. Luke tells us, "the Lord added daily such as should be saved" (*Acts* ii. 47).

Catechumens, and the Faithful. } 19. In speaking of the first establishment of the Christian Church, we may explain the distinction between *Catechumens* and the *Faithful* or *Believers*. At the earliest promulgation of the Gospel, all who professed a firm belief in Jesus, and promised to lead a holy life, conformably to His religion, were received immediately among the disciples of Christ. A more full instruction in the principles of Christianity did not precede, but followed, baptism. But this custom was changed when Churches were every where established; and no adults were admitted to the sacred font, unless previously well instructed in the primary truths of religion, and affording indubitable evidence of a sincere and holy character. Hence the distinction between *Catechumens*, or such as were in a course of instruction and discipline, and the *Faithful*, or *Believers*, who were admitted to all the mysteries, having been initiated into the Church by baptism.

The Beginning of Persecution. } 20. The Church of Christ having been founded in its purity and simplicity, Peter and John healed a cripple at the gate of the Temple called Beautiful, and subsequently preached to the Jews, whereupon five thousand were brought over to the faith (*Acts* iv. 4). This growth of Christian doctrine roused the malice and envy of the Chief Priests and Sadducees, who, having insinuated to the Roman captain in command of the tower of Antonia, that the preaching of the Apostles tended to sedition, came upon them with soldiers, and cast

19. What was the practice, at the first establishment of the Christian Church, with regard to those who professed a belief in Jesus? How was this practice changed at a subsequent period? Distinguish between *Catechumens* and the *Faithful* or *Believers*.

20. When did the persecution of the Christians commence? Who were the earliest enemies of the Apostles, and what charge did they make?

them into prison. Next morning they were brought before the Sanhedrim, and after an attempt to awe them into silence by threats, they were dismissed. This was the beginning of the persecutions of the Apostles.

*Circumstances
favourable
to the
Apostles.*

21. The dissensions which prevailed among the rulers of the Jews served to mitigate the persecution with which the Apostles were pursued. At this time the High Priest was a Sadducee; but Gamaliel, the most learned and influential man among the Jews, was a Pharisee. Between these two sects jealousy and hatred raged. The new religion was hateful to both: it forcibly inculcated the doctrine of the resurrection, which the Sadducees denied; and as forcibly rebuked the external observances, as opposed to inward purity, in which the Pharisees prided themselves. Both, therefore, were ready to persecute the followers of Jesus, but jealousy of each other restrained their hands: the Sadducees would not be anxious to punish the Apostles for practices and doctrines which depreciated Pharisaical rites; nor would the Pharisees consent to their death for the zeal with which they promulgated the doctrine of the resurrection. Add to this that the government was in some sense aristocratic; that the Romans (who did not care to interfere with the intestine troubles of a religion which they affected to despise,) had the appointment of High Priest; and that the chief persons among the Jews would therefore be desirous to propitiate their Roman masters, which they might do by suppressing commotion and promoting tranquillity,—and we have a combination of circumstances favourable to the Apostles and the progress of the Gospel.

*Fictitious Causes
of the Progress of
Christianity.*

22. Sceptics have taxed imagination for causes of the spread of Christianity, independent of Divine aids bestowed upon the Apostles. Some have conjectured that the kindness of the Christians to the poor induced multitudes to embrace their faith: but it is here forgotten that the profession of Christianity involved an immediate

21. *Mention any circumstances which were likely to have been favourable to the early progress of Christianity, (1) among the Heathen, and (2) among the Jews. Why was Christianity particularly hateful (1) to the Sadducees, and (2) to the Pharisees? What considerations were likely to restrain their hands?*

22. *Mention some of the causes of the progress of Christianity which sceptics have advanced, and show them to be groundless.*

risk of life. Others have represented that the profligate lives of Pagan priests caused many to become Christians: but the profligacy of the priests could not infuse the love of a faith which put credit, property, and life itself to the hazard. Others again, as Celsus, Julian, and Porphyry, have affirmed that the Churches gathered by the Apostles were composed of plebeians and women, *i. e.*, of persons deficient in intelligence, rank, and wealth, who might easily be persuaded to believe almost anything by persons of but moderate talents: but this is not true, for among those converted by the Apostles were many persons of wealth and learning (1 *Tim.* ii. 9: 1 *Peter* iii. 3: *Col.* ii. 8); and "a great company of the Priests were obedient to the faith" (*Acts* vi. 7).

Appointment of Seven Deacons. } 23. The number of Believers increasing daily, the time of the Apostles became fully occupied in baptising, attending the Common Prayers of the Church, administering the Sacrament of the Lord's Supper, healing the sick, and distributing the common fund. A complaint of the Hellenistic* against the Jewish Christians having arisen, because their widows were overlooked in the daily distribution of the Church's money, the Apostles directed Seven Deacons, of eminent report for wisdom and the endowments of the Holy Spirit, to be chosen as stewards of the common stock, so that the Twelve might be enabled to give themselves "continually to prayer, and the ministry of the word" (*Acts* vi. 4). Stephen, Philip, Prochorus, Nicanor, Simon, Parmenas, and Nicholas a proselyte of Antioch, were elected by the body of Believers, and ordained to this special ministry by imposition of the hands of the Apostles.† But their office was ecclesiastical, as well as civil. They not only "served tables," *i. e.*, waited upon the necessities of the poor, but preached, baptised,

* From Ἑλληνιστῶν, *to copy Greek speech or manners*. The Hellenists, or Græcising Jews, were foreign Jews who used the Greek language: by some, however, they are thought to have been Gentile proselytes to Judaism. The Jews of Palestine treated them with great contempt.

† It appears from the case of Joshua and others under the Jewish dispensation, that institution to an office by Divine commission, and blessings sacerdotally conferred, were ratified by the imposition of hands.—See *Numbers* viii. 10; xxvii. 18: *Deut.* xxiv. 9: 2 *Samuel* xiii. 9.

23. As the number of Believers increased, how were the Apostles occupied? What was the immediate cause of the appointment of the Seven Deacons? Give their names. What were their duties?

and made daily provision for the celebration of the Holy Eucharist. The power of imparting the extraordinary gifts of the Spirit was withheld from them, the privilege of conferring these gifts being confined to the Apostles.

James, the first Bishop of Jerusalem. } 24. There is some uncertainty as to the date of the appointment of James* to the Bishopric of Jerusalem. It is undoubted, however, that at an early period, perhaps about the year 32, in consequence of the frequent engagements of the Apostles in other places, James the Less was selected to preside as Bishop over the Church at Jerusalem. He is spoken of in Scripture as the brother of our Lord, by which it is to be understood that he was the cousin of our Lord, being supposed to have been the son of the Virgin's sister, by her husband Cleopas. For thirty years he held the perilous situation of Bishop of Jerusalem, obtaining by his divine temper and pious life the universal title of James the Just. In the year 62 the fury of the unbelieving Jews was turned against him; and taking advantage of the interval between the death of the Roman Governor, Festus, and the appointment of his successor, Albinus, they induced Ananus, the High Priest, a bold and daring Sadducee, to call a Council of the chief men of the Jews, who were enemies of Christianity, before whom James was brought. But the people so greatly venerated the justice and sanctity of James that his enemies dreaded to proceed against him by a formal accusation. An attempt was, therefore, made to ensnare him into assisting to check the growth of Christian doctrines. It was the time of the Passover, and he was placed upon the battle-

* There are two persons of the name of James mentioned in the New Testament, viz., James, the son of Zebedee, put to death by Herod Agrippa the elder; and James the Less, first Bishop of Jerusalem. Some, however, suppose James the Less and James the brother of Jude to be two distinct persons; and thus hold

that there are three persons of the name of James mentioned in the New Testament. Of this opinion is Dr. Burton, who follows Eusebius and Gregory Nyssen; against whom are to be placed Epiphanius, Jerome, Augustine, and others, whose view is adopted by Dr. Lardner.

24. *Who was the first Bishop of Jerusalem? About what period, and why, was he appointed to preside over the Church at Jerusalem? How long did he hold his office? Give an account of his martyrdom. By whom was he succeeded? Are any of his writings extant? ** [Note.]—Give a brief account of those mentioned in the New Testament who bore the name of James.

ments of the Temple, that he might exhort the multitude come together for the feast not to become Christians. He did the very opposite to this, whereupon the people below glorified the blessed Jesus. His enemies, perceiving their mistake, threw him down from the place where he stood. He was bruised, but not killed, by the fall, but was soon despatched with stones and a fuller's club. His brother Symeon succeeded him in the Bishopric.* He was the author of the Epistle which bears his name, addressed to the converted Jews, the exact date of which cannot be ascertained.

*Government of the
Primitive Church.* } 25. Although we have called James
the first *Bishop* of Jerusalem, we are
not to take it for granted that he bore
that title in his own lifetime. He was the inspector, or over-
seer, of the Christians of Jerusalem; but it probably was not
until a few years after his time, when Church government
was more uniformly established, that the word *Bishop*
acquired the exact signification now attached to it. We may
here introduce some account of the government of the primi-
tive Church. Although Christ himself left no positive and
direct instructions for the form of government which the
Church was to assume, yet from the very first we find a
regular chain of authority and subordination, in the appoint-
ment of the twelve Apostles, and the ordination of the
seventy Disciples. The authority exercised by the Apostles
was considerable and extensive, as we learn from various
passages in the New Testament. (*Acts* v. 1; vi. 2; xv. 6:
1 *Cor.* v. 5, 13: 2 *Cor.* xi. 5). It has been thought that
the offices of Bishop and Presbyter were originally the same;
and that the name of Presbyter, or Elder, was expressive of
age, or rather of gravity and wisdom. The number of
Presbyters was proportioned to the size of their congregations.
When the number of Churches and ministers increased, new
regulations became necessary: one, therefore, from among
the Presbyters was chosen to preside in their councils, and
was generally styled Bishop, and sometimes the Angel (*Rev.*

* The first fifteen Bishops of Jews. Marcus, the first Gentile Jerusalem were all circumcised Bishop, was appointed A.D. 135.

25. Show that a regular chain of authority and subordination existed in the earliest days of Christianity. How did the office of Bishop originate? What is to be inferred upon the subject of Church government from the writings of Ignatius? Give a short account of Church government in the early days of Christianity.

ii. 1) of the Church to which he belonged. This is the opinion generally entertained as to the origin of the office of Bishop; and yet it is evident that different ranks and degrees existed from the very first among the ministers of the Church, for we find the Seven Deacons appointed to their diaconate by the Apostles, with definite and inferior powers; and, again, we find Timothy and Titus ordained by St. Paul to govern with authority the Churches in Ephesus and Crete, with an injunction "to ordain other faithful men"—"to charge"—"command"—"rebuke"—"receive accusations"—and to "set in order." And, it appears incontestably from the epistles of the primitive Fathers, and particularly from those of Ignatius,* that Church government by the three distinct orders of Bishops, Presbyters, and Deacons, was fully established in the course of the first century: each of these orders is particularly addressed, and Ignatius does not mention the institution as a novelty; there is reason to believe, therefore, that the arrangement was made by the Apostles themselves. There was but one Bishop in each Church, or rather in each district: but the number of Presbyters depended upon the circumstances of the Society. Of the inferior order of ministers, called Deacons, we have already spoken. The number of these was generally in proportion to the wants of the Church. Some Churches, however, after the example of their first institution at Jerusalem, confined the number to seven. The order of Deaconesses, generally widows who had only once been married, was likewise appointed in the Apostolic age. Their duties consisted in performing all those inferior offices towards the female part of the congregation, which the Deacons were designed to execute for the men.

* Ignatius was a disciple of St. John, and must consequently have been acquainted with the Apostolic government of the primitive Church. Hooker in concluding his argument in favour of Apostolic succession, (*Ecc. Pol.* vii. 5, 10,) says, "Let us not fear to be herein bold and peremptory, that if anything in the Church's government, surely the first institution of Bishops was from Heaven, was even of God, the Holy Ghost was the author of it." Bishop Pearson, on Ignatius, says, "No

writer of the second century ever gave to a Presbyter the title of Bishop, or that of a Presbyter to a Bishop." The Church of England, in the Preface to her Ordinal, declares, "It is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." The Student is referred to Potter "On Church Government," for an able examination of this subject.

Suffragans. } 26. Such was the arrangement which appears to have been adopted in the primitive constitution of the Church. The first century had not, however, elapsed, when an additional order became necessary. The Bishops who lived in cities gathered new churches in the neighbouring towns and country. As these new churches continued under the care and inspection of the Bishops through whom they received Christianity, ecclesiastical provinces were gradually formed, which obtained the name of dioceses. Over the new churches the city Bishops appointed Suffragans to instruct and govern them, who were called Chorepiscopi,* or Country-Bishops, and held a middle rank between Bishops and Presbyters, being inferior to the former in jurisdiction, and superior to the latter in order.

Ministerial Revenues. } 27. The scanty revenues of the ministers arose at first entirely from their share of the oblations, or voluntary gifts, which were presented according to the generosity or ability of the congregation. After providing for the expenses of public worship, these were divided between the Bishops and the Presbyters, the Deacons and the poor.

Forms of Worship in the Primitive Church. } 28. The first Christian Church established at Jerusalem by Apostolical authority became a model for the greater part of those which were founded in the first century. Assembling at first in small numbers, the places where the primitive Christians met for pious purposes were doubtless sequestered retirements, or the houses of private individuals, which in time would probably become the property of the community, and be gradually extended and improved. Select portions of Scripture were publicly read in these assemblies, and were succeeded by a brief ex-

* From *χώρα*, a country place, known before the third century; and *ἐπίσκοπος*, a bishop. Some and others, that they were mere Presbyters.
institution of Chorepiscopi was not

26. Give an account of the origin of Suffragans. What were they called, and why?

27. Whence did ministerial revenues arise in the earliest days of the Church?

28. Where did the primitive Christians assemble for religious purposes? Give an account of their forms of Worship.

hortation to the people. The preacher usually delivered his sermon sitting, while the people stood; which was, probably, in conformity with the practice of the synagogue. The Common Prayers, which formed a considerable part of public worship, were repeated after the Bishop or Presbyter who presided in the service. To this succeeded the oblations, and the distribution of the Holy Eucharist; and the whole service concluded with a social and friendly repast, denominated *Agapæ*, or the feast of love, to which all who were able contributed, and of which all who were willing partook. During stated intervals of the time allotted to these services, hymns were sung, not by the whole assembly, but by persons expressly appointed for that purpose.

*Discipline in the
Primitive Church.* } 29. The discipline exercised in the primitive Church was strict, and even bordering on severity. Two kinds of excommunication were practised at this early period. By the first, profligate persons, heretics, and apostates were separated both from the civil and sacred communion of the Church (*Rom. xvi. 17: 1 Cor. v. 7, 9: Tit. iii. 10*), for a period of thirty days; to be renewed at the discretion of the Bishops, &c. The other was termed *anathema*, or "the delivering of a convict to Satan" (*1 Cor. v. 5: 1 Tim. i. 20*), which was a still more complete exclusion; and it appears that it was thus termed, because the offender was in that case supposed to be delivered up defenceless to his spiritual enemy, unprotected by the prayers of the Church, or the benefit of the Holy Sacrament. This last species of excommunication was reserved for very obstinate sinners.

*The Rite of
Baptism.* } 30. The initiatory rite of Baptism was administered in the Primitive Church both by immersion and aspersion. The Sacrament was generally administered by the Bishop or Presbyter, but sometimes by lay persons. Rivers, or fountains, were at first chosen for their convenience and publicity; but the rise of persecution and other causes soon led to the administration of baptism in houses (*Acts x. 47*), in prisons (*Acts xvi. 33*),

29. What discipline was exercised in the primitive Church? Cite passages from the New Testament illustrative of the excommunication practised at this early period.

30. How, and to whom, was the rite of baptism administered in the primitive Church? What change subsequently took place? Mention the rites instituted by our Saviour.

or even in bed (*clinical baptism*). We learn from Irenæus and Tertullian that it was the undoubted practice of the Church to baptise infants. Baptism and the Lord's Supper are the only rites appointed by Christ, as binding on *all* His followers.

Stephen, the first Christian Martyr. } 31. Upon the election of the seven Deacons the Christian religion gained ground more than ever. Stephen, one of the

A. D. 31. Seven, very much contributed to the happy progress, so that his zeal and diligence soon awakened the malice of the unbelieving Jews. At the feast of Tabernacles he was drawn into dispute with learned men selected from five Synagogues;* and having baffled them by the Divine wisdom and spirit with which he spake, they suborned men to accuse him of blasphemy against Moses and the Law. Upon this charge he was brought before the Sanhedrim, and condemned to death, in the midst of noise and clamour. Without leave from the Roman governor, his enemies hurried him out of the city, and stoned him to death, according to the ancient law against blasphemers. The death of the first Christian martyr may be looked upon as partly the execution of a judicial sentence, and partly an act of popular tumult. At this time the Jews had not the power of life and death in civil matters, but were left very much to themselves in all cases which concerned religion. It may be, then, that the execution of Stephen was not altogether one of those acts of phrenzy and excitement which, under the denomination of judgments of zeal, the Rabbins were wont to justify by the example of Phineas. For, if the power of inflicting capital punishment were wholly taken from the Jews, a form of law was so far observed in Stephen's case that the accused was put upon his defence; he was stoned, as the Jewish law required in cases of blasphemy (*Lev. xxiv. 16*), and the first stones were cast by the witnesses (*Deut. xvii. 7*).

* One of these belonged to the capital of that country, took part Cilicians; whence, it seems probable that Saul, a native of the in, or was present at, the disputation.

31. Who was the first Christian martyr? Upon what charge was he condemned by the Sanhedrim? What death did he suffer? Was his death strictly the execution of a judicial sentence? * [*Note.*]—Is there any reason to suppose that St. Paul took part in the disputation which led to Stephen's martyrdom?

Persecution of the Christian Church — Saul. } 32. The Christian Church had been hitherto tossed with gentle storms, but now a more violent tempest overtook it; for the Jews were so galled

by Stephen's conquest over their chief scholars, that they raised a terrible persecution. One of the most active agents in this persecution was a young man named Saul, (afterwards called Paul, the great Apostle of the Gentiles,) a native of Tarsus in Cilicia, a Hebrew of the Hebrews, and a Roman citizen, either as a native of Tarsus, which was a free city, or more probably in virtue of the franchise conferred upon one of his ancestors for services rendered during the civil wars. His native city was in great repute for learning, and there he was instructed in heathen literature: subsequently, according to the custom of the natives of Tarsus, he travelled to finish his education, and arrived at Jerusalem, where he became a scholar of the great Gamaliel, and one of the most zealous of the sect of the Pharisees. His active and fiery genius, together with his passionate concern for the traditions of the elders, made him pursue his designs with the spirit of a zealot and the rage of a madman. Having furnished himself with a commission from the Sanhedrim,* he "made havoc of the Church, entering into every house; and haling men and women, committed them to prison" (*Acts viii. 3*). Saul was present at the death of Stephen, for we read that the witnesses laid their garments at his feet.

First Dispersion of the Believers. } 33. The persecution which ensued upon the death of the protomartyr Stephen was so severe, that it dispersed in a great measure the whole body of the Church. The Apostles alone remained still at Jerusalem, firm to their ministry there. Of the rest of the Disciples, some went into the regions of Judæa and Samaria; some to Damascus; some to Phœnicia, and Cyprus, and Antioch; and others, it is probable, as far

* The power of the Sanhedrim Synagogues, even in the remotest in religious and ecclesiastical parts of the empire. affairs extended to all the Jewish

32. Give an account of the first persecution to which the Church was subjected. Who was one of the most active agents in it? State some particulars concerning him previous to this period.

33. What was the immediate consequence of the first persecution to which the Church was subjected? How did the persecution tend to the propagation of Christianity?

as Rome. Hitherto the Church had been for the most part confined to Jerusalem; but this persecution enlarged the bounds of Christianity, so that the measures intended for its ruin proved the means of its propagation.

Philip the Deacon— } 34. Among those who were dis-
Simon Magus. } persed, Philip the Deacon was driven
to the city of Samaria, a noted
place about 80 miles north-east of Jerusalem; and
although the example of the Apostles seemed to confine the
Gospel to the Jews only, yet since our Saviour had named
Samaria (*Acts* i. 8), and the Samaritans were in some sense
Jews,* as observing the Law and expecting the Messiah, he
thought it lawful to preach Christ to them. His preaching
was seconded by many eminent miracles, and multitudes
believing were baptised by him. In this city was one Simon,
surnamed Magus, or the Sorcerer, born at Giton, not far
distant, who by sorcery and magical arts had so amazed the
eyes of the vulgar that they believed him to be "the great
power of God;"† and so he styled himself, as Irenæus assures
us. But this man, seeing his admirers in great numbers
converted and baptised by Philip, became himself nominally

* Samaria was inhabited by a race descended from the remnant of the Jews left behind when the ten tribes were carried captive by the King of Assyria, and a colony of Cuthians sent to occupy the country: their religion was compounded of that of Moses, and different forms of idolatry and superstition. A bitter rivalry sprang up between them and the Jews upon the return of the latter from captivity, in consequence of their being denied the privilege of taking part in the rebuilding of the Temple. Holding that God might be worshipped on Mount Gerizim as effectually as on Mount Sion, they built a Temple of their own at the former place. They

rejected all the Scriptures, except the five books of Moses, to which they paid great reverence, and at the time of our Saviour's appearance on earth, the enmity between them and the Jews was at a high point.

† Justin Martyr says that a statue was erected to him at Rome, with the inscription "*Simoni Deo Sancto.*" There is probably some mistake in this. In the year 1574 a statue was dug up in the island of the Tiber, on which were inscribed the words "*Simoni Sancto Deo Fidio Sacrum.*" It is supposed that this statue was dedicated to the Sabine deity, and that Justin mistook it for one dedicated to Simon.

34. By whom was the Gospel first preached in Samaria? By what remarkable event was his preaching attended? How do you reconcile the preaching of Philip to the Samaritans with the practice of the Apostles, which seemed to confine the Gospel to the Jews only? **[Note.]*—Give an account of the Samaritans. Why

a convert and was baptised; although his main design was probably to insinuate himself into the good opinion of Philip, and find out the art by which he wrought his miracles. The success of Philip's preaching in Samaria having become known to the Apostles at Jerusalem, they sent Peter and John to confer the gifts of the Holy Spirit upon the new converts, a power reserved to the Apostles themselves. Simon, observing that a power of miracles and speaking in different tongues was conveyed by the imposition of the hands of the Apostles,* offered them money† to be empowered to do as they did. His impious proposal was rejected with scorn; whereupon he professed repentance for his sin; but there was probably little sincerity therein, for he proceeded more and more with his blasphemies, and his name was subsequently associated with one of the earliest and worst heresies‡ of the Church, namely, Gnosticism, of which he was said to have been the founder, although it is probable he was only the founder of it in the sense of having introduced into it the name of Christ.

The Gnostic Heresy. } 35. The present appears to be the most suitable opportunity to speak of that system of "knowledge falsely so called," to which may be traced nearly all the early heresies, and which became so widely diffused as to be found in a modified form even in the writings of some of the Fathers. Christian societies were scarcely formed when discontented men attempted innovations. Saint Paul makes frequent mention of persons who

* The rite of *Confirmation* of those admitted into the Church by baptism originated in this Apostolic practice. See also *Acts* xix. 6: *Heb.* vi. 2.

† Hence *Simony*, an unlawful contract for presenting a clergyman to a benefice.

‡ *Heresy* comes from the Greek word *αἵρεσις*, *choice*, and was originally used without any imputation of censure: it was subsequently applied, in an ecclesi-

astical sense, to an obstinate denial of Christian truths clearly revealed in Scripture. *Schism* and *Apostasy* are distinguishable from *Heresy*; the former comes from *σχίσω*, to divide, or tear asunder, and implies a withdrawing from the communion of the Church; and the latter from *ἀπό*, from or apart, and *στάσις*, a position, and implies a forsaking of our religion.

was there enmity between them and the Jews? **[Note.]*—In what did the rite of *Confirmation* originate? †*[Note.]*—What is meant by *Heresy*, *Schism*, and *Apostasy*? With whom is the *Gnostic heresy* said to have originated?

35. To what may we trace most of the early heresies? Are any heresies

either endeavoured to mould the Christian doctrines into conformity with the philosophy to which they were addicted; or were disposed to combine with Christianity, Jewish opinions, customs, and institutions; as Hymenæus and Alexander, Philetus, Hermogenes, Phygellus, Demas, Diotrophes. Even in the times of the Apostles, numerous sects were organized, although at first they met with no great success. At the head of them all stand the Gnostics, who claimed ability to restore to mankind the lost knowledge (*γνῶσις*) of the true and supreme God, and announced the overthrow of that empire which the Creator of the world* and his associates had set up. The history of this and other sects is for the most part very obscure, in consequence partly of the deficiency of ancient records, and partly of the cloudy character of their tenets. In its leading principles Gnosticism seems to point to the oriental philosophy, which treated of two principles, one good, the other evil, as its genuine parent; but the Fathers refer it to Platonism. At Alexandria the speculations of the Greeks and the Orientals converged, and frequently reissued from thence after fusion into a common mass; and it is certain that Gnosticism prevailed very extensively there. We may therefore, probably, regard Gnosticism as a compound of Platonism, the oriental notion of two principles, and a Judaized form of Christianity. The grand principle of this system seems to have been an attempt to reconcile the difficulties attendant upon the existence of evil in the world. Evil, it was supposed, being the contrary of good, must be contrary to, and therefore the opponent of, God; if the opponent of God, then independent of Him and co-eternal. From the many imperfections which are involved in all outward and sensible objects, it was held that matter must contain in itself the principle of all evil. The human soul, on the contrary, which aspires after and tends to a higher and more perfect development, was held to be the gift of the supreme Deity, imparted to man for the sake of combating against the material principle, and with the prospect of finally subduing it. From the supreme God on the one hand and matter on the other, the Gnostics produced various fanciful genealogies of superior intelligences,

* They made a distinction between the Supreme God and the Creator of the world.

mentioned by St. Paul? Give a short account of Gnosticism. *What were the distinctive features of this system? From what source were they derived? What*

under the name of *Æons*,* each generation of which gradually deteriorated, and bore less and less resemblance to the first great cause. One of these later *Æons*, named *Demiurgus*,† derived from the evil principle, is supposed to have passed the boundaries of the *Pleroma*, or abode of the Deity, and formed the world by contact with matter. Hence, the misery and evil in the world. The *Demiurgus* was held to be the God of the Old Testament, whom they considered to be an object of aversion to the one supreme God, who sent into the world the *Æon*‡ *Christ* to counteract his machinations. These views led them of course to deny the Divine authority of the books of the Old Testament. They admitted *Christ* to be a messenger sent from the *Pleroma*, but held most unworthy sentiments concerning His person and offices. They could not call Him God, for true Deity was inconsistent with their notion that He was far inferior to the Father: nor could they call Him man, for they considered every thing corporeal intrinsically bad and vicious. Hence, most of them divested *Christ* of a material body,§ and denied that He had really undergone for the sake of men those sufferings which are recorded of Him: as the Son of the supreme God they indeed consented to regard Him; but held that He was inferior in His nature, and believed that His mission upon earth was designed to rescue the virtuous soul from the tyranny of wicked spirits. Denying the death of *Christ*, and asserting

* From the Greek word *αἰών*, signifying properly a period.

† From *δημιουργός*, an artificer. In the language of Platonist writers, it denotes an exalted and mysterious agent, by whose means God is supposed to have created the world. Hence, the *Demiurgus*, or *Logos*, is identified by the Platonizing Christians with the second person in the Trinity.

‡ The number of the *Æons* was fancifully multiplied in later times, and an extravagant theory of morals founded upon the system, the object of which was to depreciate the body, as part of matter, and to elevate the thinking faculty.

The Gnostics imagined that by assiduous practice of austerities they could obtain an intuition of the Divine nature; and this part of their system is adopted to some extent by *Clemens Alexandrinus*, in his *Paedagogus*.

§ Before the end of the first century a division of the Gnostics made a distinction between *Jesus* and *Christ*, as two different beings. They held that *Jesus* was a mere man, but *Christ* an emanation from God, united to *Jesus* at his baptism, and continuing so united until the crucifixion of *Jesus*, when *Christ* left him and returned to Heaven.

was the opinion of the Gnostics concerning *Christ*? § [Note.]—What distinction did they make between *Jesus* and *Christ*? What was the opinion of the Gnostics on the resurrection of the body, and how did they interpret what is said of the

His apparent body to have been a phantom,* they necessarily gave up the doctrine of the atonement. They denied also the resurrection of the body, as too gross for a higher destiny; or, if they agreed at all with the language of the Apostles, they gave to it a figurative interpretation, and said that each person rose again when he attained to fullness of knowledge and was initiated in their mysteries. In process of time the Gnostics split into numerous divisions, differing in faith and practice. Whilst the more rigid sects rejected the most innocent gratifications, their more relaxed brethren abandoned themselves to the impulse of the passions. The principal Gnostic† sects were founded by Carpocrates, Basilides, Tatian, and Valentinus. Irenæus was the chief writer against them. St. Paul is supposed to allude to them in his Epistle to the Colossians (ii. 18, 19).

Early Heretics. } 36. Having introduced the subject of heresy, we will here state the opinion of two eminent writers upon the general character of the heresies which troubled the early Church. Dr. Burton favours the opinion that all the early heresies sprang from Gnosticism. Mosheim distinguishes them into three classes:—(1) Those in which Christianity was associated with Judaism: to which class belong the Nazarenes and Ebionites. (2) Those in which Christian doctrines were infused into the oriental philosophy: to which class belong the followers of Simon Magus, Menander, Saturninus, Cerdo, and Marcion, of the Asiatic School; Basilides, Carpocrates, and Valentinus, of the Alexandrian school. (3) Those which were founded upon the principles of the Grecian philosophy, as the heresies of Praxeas, Artemon, Theodotus, and others. Mosheim holds that Simon Magus was not a heretic, but one who proclaimed open war against Christianity. Dr. Burton, however, says that “if he borrowed any part of the Christian scheme and united it to his own, he would be called in ancient times a heretic, and the Fathers assert that he was the parent of all heresies.”

* The Gnostics who held this opinion were called *Doceta*, from *δοκῆαις*, *appearance*.

† It must be borne in mind that some of the early Christians, as

also some of the Clergy, styled themselves *Gnostics*, although the name was adopted and abused by heretics.

*resurrection by Christians? * [Note.]—Who were the Doceta? Are the tenets of the Gnostics noticed at all in the New Testament?*

36. What were the opinions of Dr. Burton and Mosheim upon the heresies which troubled the early Church? Was Simon Magus a heretic?

*Conversion of
St. Paul.*

37. Upon the dispersion of the Believers, after the martyrdom of St. Stephen, Saul still continued to persecute the Church with ungovernable fury, and having procured letters of commission from the Sanhedrim to go into Damascus,* a noble city about 160 miles north-east of Jerusalem, he set out to carry on his persecution there. On his way thither he was miraculously converted (*Acts ix*), and it was revealed to him that he was to preach the religion of the Jews to the Gentiles. Having been baptised by Ananias, and having remained three days in Damascus, he retired to Arabia, where he remained upwards of two years. At the end of this time, we find him again at Damascus, (in which city he escaped from the fury of his enemies by being let down the wall in a basket,) and then at Jerusalem, from which place he was conveyed to his native city of Tarsus.

*First year of
the Church.*

38. According to the chronology we have adopted, the conversion of Saul took place in the first year of the Church, dating the foundation thereof from the day of Pentecost, A.D. 31. The following events, as related by St. Luke, had already occurred :—
A.D. 31. Matthias having been elected and numbered with the Apostles, and the Holy Spirit having descended upon them, 3,000 persons were converted by the preaching of Peter : the cripple was healed at the beautiful gate of the Temple by Peter and John, who were imprisoned in consequence of the success attending a discourse of the former, but were discharged next day : Ananias and Sapphira fell down dead at the rebuke of Peter, for lying to the Holy Ghost : the Apostles were then imprisoned, but set at liberty on the advice of Gamaliel : seven Deacons were then chosen to perform certain civil and ecclesiastical duties : persecution

* Damascus was at this time held by Aretas, a prince of Arabia, who had recently beaten his son-in-law, Herod Agrippa, in a pitched battle, and placed a garrison in Damascus. This probably caused him to fear Roman interference, and to desire to propitiate

the Jews ; consequently he would not be likely to restrain Saul's intended persecution of men hateful to the Jews. We have no direct intimation that the Gospel had been extended to Damascus until we read of Saul's journey thither.

37. Give an account of the conversion of Saul.

38. Mention some of the principle events which took place in the Church during the first year after our Lord's resurrection.

followed the increase in the number of disciples which now took place, and Stephen died, the first Christian martyr : the persecution grew more fierce, and the Church was dispersed : Philip fled to Samaria, where he baptized Simon Magus, the Ethiopian eunuch, and many others, and Peter and John went there to complete the work which Philip had begun, by conferring the gifts of the Holy Ghost : the religion now spread, and Saul was converted to the Christian faith, while on his way to persecute the Church at Damascus.

*Progress of
the Gospel—
Deposition
of Pilate.*

39. We may suppose that the Gospel continued to advance, notwithstanding the difficulties which it had to encounter. As addressed to the Jews, these difficulties may be referred to the following causes :—(1) It was adverse to the opinions upon which their national hopes were founded, for they clung to the expectation of a temporal Prince, who was to raise their nation above every other. (2) Without repealing the Levitical code, it lowered its estimation greatly, and decried the long-esteemed merit of ritual zeal. (3) It represented the crucifixion of its founder as a cruel and unjust murder. On the other hand, it was not without circumstances favourable to its progress. The Roman government was indifferent to the religious disputes of the Jews, and consequently gave no encouragement to the opposition to the spread of the Gospel. It was bent on preserving peace; and the Jewish dignitaries for the most part knew their own interest too well to neglect so manifest a means of ingratiating themselves with their Roman masters as that of endeavouring to abate a disposition to turbulence in consequence of religious differences. The work of evangelization, then, advanced. In various parts of Palestine, no doubt, Churches were established by the Apostles; and as each of these was founded, the care of it seems to have been committed to one or more ministers, the Apostles themselves continuing to be the superintendents of it, and travelling about from place to place, wherever they had planted a Church. It is thought that there were also other ministers, in addition to those specially appointed to the different Churches, whose office it

39. *Mention any circumstances which were likely to have been unfavourable to the early progress of Christianity among the Jews. How would the Roman government be likely to regard the opposition of the Jews to the spread of the Gospel? How was the management of a Church founded by an Apostle conducted? What do you understand by the term Evangelists? What was the fate of Pilate?*

was to go about in the country, discharging their spiritual duties. These were called *Evangelists*. Mark* and Luke† were probably of this class, in addition to their being Evangelists in the modern acceptation of the term. Thus matters proceeded for some few years, during which there is little for the historian to record out of the scanty materials that have come down to us. In the year 36 a disturbance happened in Samaria, in consequence of the delusions practised by an impostor, possibly Simon Magus. Pilate, who was then Procurator of Judæa, acted with great barbarity upon the occasion, committing cruel slaughter among the people. Complaint was made to Vitellius,‡ President of Syria, who deposed Pilate and sent him to Rome to answer to the Emperor. Pilate did not reach Rome until the following year, when Tiberius was dead. Caligula, who succeeded Tiberius, banished him to Vienne, in Gaul, where, according to Eusebius, he destroyed himself.

Caligula, fourth Emperor of Rome. } 40. Tiberius having been murdered, after a reign of 22 years, was succeeded, in the year 37, by Caius Caligula, son of his nephew, Germanicus. Caligula began his reign at the age of 25 with all clemency and regularity; but his promising qualities soon vanished, and he acquired such a complication of enormities that he became one of the worst monsters that ever trod the earth. For a few years he proved a terrible scourge to the Romans, and insulted over that proud city which had so often insulted over the rest of the world.

The Statue of Caligula. } 41. In the reign of Caligula the Jews were reduced to such difficulties and dangers by the pride of the Emperor that they had little thought to bestow upon the persecution of the Christians;

* Mark's Gospel is supposed to have appeared about two years after that of Matthew. It was principally composed out of the discourses of Peter, upon whom Mark attended in his travels. Mark was the first Bishop of Alexandria.

† Luke, who was Paul's com-

panion and attendant, is supposed to have been a native of Antioch, a proselyte, and a physician by profession. In addition to his Gospel, he wrote the Acts.

‡ Vitellius had been at Jerusalem the year before, at the Passover, when he deposed Caiaphas, and made Jonathan High Priest.

40. What was the general character of Caligula, fourth Emperor of Rome?
41. In what manner did the conduct of Caligula affect the Church? What particular reason was there for commotion amongst the Jews during his reign?

and to this may in a great measure be attributed the peace which the Church enjoyed at this time, and the progress which the gospel made. The Emperor expected that all nations should adore him as a God, and sent express orders to Petronius, the successor of Vitellius in Syria, to dedicate a large and costly image to him, and set it up in the very Temple at Jerusalem, which was henceforth to be called "The Temple of illustrious Caius and propitious Jupiter." This outrage kept Judæa in a ferment, and Petronius was so affected by the distress of the Jews that he deferred the dedication of the image, and the Jews were finally successful in their resistance, through the mediation of Agrippa.

The Church at Antioch. } 42. During these transactions the Church flourished exceedingly, and the gospel spread among the Jews in all parts. But probably

there was no place, except Jerusalem, where the new religion made such great progress as it did at Antioch, the capital of Syria. Rejecting the idea of some that Peter founded a bishoprick here in the year 39, there is no doubt that in the first few years of Christianity, the Church at Antioch (founded probably after the dispersion upon the death of Stephen) was one of the most flourishing. It was long before it was visited by any one from Jerusalem: the deposition of Pilate, however, and the annexation of Judæa to the presidency of Syria, brought the two cities into closer connection, and established more regular communication between them.

A.D. 41. About the year 41 a report of the number of converts at Antioch having reached the ears of the Apostles at Jerusalem, they sent Barnabas to visit the Christians there. Barnabas, encouraged by the favourable prospect, proceeded to Tarsus to engage the services of Saul, who came and remained at Antioch for a whole year, during which time the gospel seems to have spread rapidly among all ranks (*Acts xi. 22*). "And the disciples were called *Christians** first in Antioch" (*Acts xi. 26*). Evodius was

* It is doubtful whether this appellation was first applied to them by the Jews or Romans in contempt, or assumed by themselves. They had very early the names of "*Jesseans*" (*Ἰεσσαῖοι*), "*Saints*" (*ἄγιοι*), "*Believers*" (*πιστοί*), "*Elect*" (*ἐκλεκτοί*), &c., among themselves, and those of "*Nazarenes*," "*Galileans*," &c., among the Jews.

42. By whom was the Church at Antioch founded? By whom, and when, was it first visited from Jerusalem? Where were the disciples of Jesus first called Christians? **[Note.]*—What other names had they previously? Who was the first Bishop of Antioch? By whom was he succeeded?

appointed the first Bishop of Antioch, about the year 45 or 46. In the year 70 he was succeeded by Ignatius, who suffered martyrdom at Rome, A.D. 107.

The first call of the Gentiles. } 43. For several years after the Ascension, the Jews only had the merciful offers of salvation by Jesus Christ. The Apostles had received commission to baptize all nations, but they understood it only of the *Jews* of all nations. A.D. 40. But now God thought fit to open a door to the Gentiles. A special revelation upon the subject was made to Peter, who baptized the first Gentile convert, namely, Cornelius, a Roman Centurion quartered at Cæsarea, the usual residence of the Roman governor. Cornelius was a devout man who feared God (*Acts* x. 2), and was probably distinct from the idolatrous Gentiles on the one hand, and from Proselytes* (with whom he is often ranked) on the other.

Claudius, the fifth Emperor of Rome. } 44. Caligula, having reigned somewhat less than four years, was stabbed, and succeeded by his uncle, Claudius, A.D. 41.

A.D. 41. Claudius published two edicts, one in favour of the Jews at Alexandria, and the other in favour of the Jews throughout the empire, whereby they were allowed to live according to their own laws and the rites of their ancestors, provided they did not abuse their liberty in disturbing the liberty of other nations. But Dion† assures us that when the Jews became numerous in Rome, he forbade all their public assemblies, and put down their colleges and their taverns where they usually met.

Famine in Judæa—Presbyters. } 45. In the year 49 certain persons who had the gift of prophecy came from Jerusalem to Antioch; one of

* Proselytes (converts to the Jewish religion) were of two kinds:—(1) Proselytes of righteousness, who were circumcised, and took upon themselves the observance of the whole Jewish law; and (2) Proselytes of the gate, who did not conform to the whole of the law, and were admitted only to imperfect privileges.
† A profane historian of the third century.

43. Who was the first Gentile convert to Christianity? **[Note.]*—How many kinds of Proselytes were there?

44. What was the conduct of Claudius, fifth emperor of Rome, to the Jews?

45. When did the famine occur in Judæa, and what was the conduct of the

A.D. 44. whom, named Agabus, foretold* that there would be a great famine† through many parts of the world. The predicted affliction visited Judæa in the following year; whereupon the disciples in Antioch, having raised a subscription for the relief of their brethren in Judæa, sent it by the hands of Barnabas and Saul to the elders in Jerusalem (*Acts* xi. 30). This is the first time the word *πρεσβύτερος* is used in the New Testament: it has given rise to much controversy, because the distinction between Presbyter and Bishop is sometimes not clearly marked in the sacred writings. Dr. Short says, "there is much indistinctness about the names of Bishop and Priest, or Elder [*πρεσβύτερος*]; but if we suppose by way of hypothesis that there were Bishops, Priests, and Deacons, we shall find no statements which cannot be easily reconciled with the supposition."

Agrippa the Elder— } 46. The accession of Caligula led
Death of James. } to the advancement of Herod Agrippa

the elder, son of Aristobulus, and grandson of Herod the Great. He was aspiring, politic, and insinuating, and zealous for Judaism and the Mosaic rites. Having run through various changes of fortune, he eventually gained the special favour of Tiberius, by whom, upon some suspicion of his intentions arising, he was thrown into prison. He had also contracted a friendship with Caligula, who, upon obtaining imperial authority, released him from prison, and made him king of all his uncle Philip's dominions, with the addition of the tetrarchy of Abilene, in Syria. Claudius completed his honour and sovereignty, adding Samaria, Judæa, and Idumea to his former dominions of

* This is an instance of those preternatural gifts of the Spirit which were so plentifully vouchsafed to the early Christians. In the New Testament the gift of prophecy is spoken of in two distinct meanings:—(1) the power of interpreting the Scriptures, preternaturally supplied; and (2)

the power of foretelling future events.

† This famine prevailed at Rome in the second year of Claudius; in Judæa in the four following years; in Greece in the ninth year; and again at Rome in the tenth and eleventh years.

Christians in Antioch? By whom was it foretold? **[Note.]*—How is the gift of prophecy spoken of in the New Testament? What is Dr. Short's opinion upon the distinction between Bishop and Presbyter?

46. Give a short history of Agrippa the elder. What was his conduct to the Christians during the prevalence of the famine in Judæa? Who was the Apostolic protomartyr? What effect had his constancy upon his accuser?

Trachonitis, Galilee, Persea, and Abilene, conferring consular honours upon him, giving him the superintendence of the Temple and the appointment of the High Priest, and moreover bestowing the small kingdom of Chalcis, at the foot of Mount Libanus, on his brother Herod. Thus Agrippa possessed nearly all the territories of his grandfather, Herod the Great, and the whole country of Palestine was in his person again governed by a Jewish prince,* and in this sense restored to independence. During the prevalence of the famine foretold by Agabus, the Christians at Jerusalem, who for ten years before had met with no great disturbance, suffered from a sharp persecution raised against them by King Herod Agrippa. Desirous to ingratiate himself with the Jews, he struck at the Apostles themselves, and began with James, the son of Zebedee and brother of John, whom A.D. 44. he "killed with the sword" (*Acts* xii. 2). Thus fell James, surnamed the Great, the Apostolic protomartyr, the first of that number who gained the crown. Clemens Alexandrinus relates that his accuser, convinced by the extraordinary courage and constancy displayed by James at his trial, publicly professed himself a Christian, and was beheaded at the same time as the Apostle. The death of James was so gratifying to the Jews, that Agrippa proceeded to apprehend Peter also, and committed him to prison, designing to have him executed immediately after the feast of the Passover. But Peter was miraculously delivered by an angel, and withdrew himself to a place of greater security. Upon this the King, having commanded the keepers of the prison to be put to death, departed from Jerusalem to Cæsarea, where he was seized with a loathsome malady, and died miserably, after enduring exquisite torments in his bowels for five days. The memory of this first prince who dipped his hands in the blood of the Apostles was insulted by the inhabitants of Cæsarea and Samaria, who adorned themselves with garlands, and made offerings to Charon for joy at his death.

*Subsequent
Government
of Palestine.*

47. Herod Agrippa left one son, called also Agrippa, and three daughters. Agrippa the younger was only 17 years old when his father died: he was at that time with the Emperor at Rome, and would probably have obtained his

* See *Paley's Evidences*, part ii. c. 6.

47. How was Palestine governed after the death of Herod Agrippa?

father's kingdom, had not Claudius been persuaded that it would be dangerous to commit it to a youth. Judæa thereupon became again subject to a Roman Procurator; and not only Judæa, but all the territories held by Agrippa the elder. Caspius Fadus was appointed the first Procurator, upon this renewal of the office; he was succeeded by Tiberius Alexander, Ventidius Cumanus, Felix, Porcius Festus, Albinus, and Gessius Florus. Four years after his father's death, Agrippa, being then 21 years old, obtained from the Emperor the kingdom of Chalcis, vacated by the death of his uncle Herod, and with it the superintendence of the Temple and the appointment of the High Priest. In the year 52, Claudius transferred him to Trachonitis and the adjoining district.

The Service of the } 48. About the time of Agrippa's death,
Gentiles. } Saul and Barnabas, having disposed of
their contributions at Jerusalem, returned to Antioch, where a divine revelation was made A.D. 44. that these two should be set apart for the service of the Gentiles (*Acts* xiii. 2). They were accordingly ordained to be ministers of the uncircumcision. From this joint commission Barnabas also obtained the name of an Apostle: St. Jerome calls him the fourteenth Apostle, and the Greek and Latin Church ever honoured him as such.

Dispersion of the } 49. For twelve years after the Ascension
Apostles. } all the Apostles, except St. Paul, confined
themselves in a manner to Palestine; but A.D. 45. now the time was come when, according to their Lord's command, they were to disperse and preach the Gospel in all parts of the world. Some suppose that before their departure they composed the Apostles' Creed* and the Apostles' Canons; but most learned men are satisfied that both belong to later times. The part of the world which

* It is probable that this creed arose from small beginnings, and was gradually enlarged, as occasion required, in order to exclude new errors from the Church. It appears to have been the general creed of the Church from, at least, the close of the second century; nor did it undergo any very great or material change. The common form of it in the fourth century was the following:—"I believe in God, the Father Almighty, and in Jesus Christ, his only begotten son, our Lord, who was born of the virgin Mary by the Holy Ghost,

48. Which of the Apostles were set apart for the service of the Gentiles?

49. How long after the Ascension did the Apostles, with one exception, confine themselves to Palestine? When they dispersed, what was the destination of each? **[Note.]*—What was the origin of the Apostles' Creed?

each Apostle should take was probably decided by lot, under the guidance of the Holy Spirit. *Peter* went into Pontus, Galatia, and Lesser Asia. *Andrew* had Scythia and Sogdiana allotted to him; though afterwards he is supposed to have returned towards Greece, and founded the Bishoprick of Byzantium. *John's* portion was partly the same as Peter's, namely, Lesser Asia, but he remained in Jerusalem till after the Virgin's death.* *Philip* had upper Asia, with parts of Scythia and Colchis. Arabia Felix was allotted to *Bartholomew*, into which parts he carried the Gospel of St. Matthew. *Matthew* himself preached in Asiatic Ethiopia, by Chaldaea, Persia, and Parthia: but Parthia was more particularly allotted to *Thomas*, who also preached to the Hyrcanians, Bactrians, and Indians. *James the Less*, being Bishop of Jerusalem, continued principally in that city. *Simon* had Egypt, Cyrene, Lybia, and Mauritania. *Jude* had Syria and Mesopotamia. *Matthias* had Cappadocia and Colchis.

St. Paul's Apostolic Journeys. † } 50. Of the travels and actions of the Apostles named in the preceding paragraph we have but a very short and uncertain account. The narrative of St. Luke, leaving A.D. 45. the rest of the Apostles, proceeds with the separate memoirs of that eminent teacher whose extraordinary and sudden conversion has been already related, namely, Saul, the thirteenth Apostle. Having been separated with Barnabas to the ministry of the Gentiles, these two, accom-

was crucified under Pontius Pilate, buried, arose from the dead, on the third day ascended to the Heavens, and sits on the right hand of the Father, whence he will come to judge the quick and the dead; and in the Holy Spirit; the Holy Church; the remission of sins; and the resurrection of the body." A few centuries later, it attained in the Romish Church its ampler form, in which it has since been adopted by most Protestant Churches.

* The death of the Virgin is thought to have occurred at Jerusalem, about A.D. 48; but there

is a great uncertainty about it. Some imagine that she died a natural death; others, that she suffered martyrdom. The Romanists affirm that the Apostles were miraculously transported from various parts of the world to be present at her death, which was altogether without pain, and that on the third day after her burial she rose again and ascended into Heaven; in memory of which they keep the 15th day of August, with great pomp and solemnity.

† See *Paley's Evidences*, Part i. c. 4, for a fuller account of these journeys.

50. Give a short account of St. Paul's Apostolic journeys. When did he

panied by John Mark, the nephew of Barnabas, set out from Antioch to Cyprus,* where they converted Sergius Paulus, the Roman Governor, and Saul adopted the name of Paul.† From Cyprus, Paul proceeded to Perga in Pamphilia, and having suffered various persecutions at Antioch (in Pisidia,) Iconium, and Lystra, he returned to A.D. 50. Antioch. After abiding here some time, the Council at Jerusalem (see next par.) having been held meanwhile, Paul, accompanied by Luke, proceeded on a second journey‡ through Asia Minor to Ephesus, and, crossing the Aegean sea, visited Philippi,§ where he was whipped and imprisoned; then Thessalonica, where the people were excited against him; then Berea, where the Jews raised such commotions as obliged him to escape to Athens;|| then Corinth,¶ where he was brought before the Roman tribunal, but dismissed, from the contempt the magistrate entertained for the Jewish controversies, of which he accounted Christianity to be one; then Ephesus, and so through Asia Minor to Jerusalem. After this Paul again visited A.D. 54. Antioch, and then Ephesus,** passing through Asia

* A famous island in the Mediterranean.

† Paul is a Roman name; and was probably adopted by Saul in honour of his first Gentile convert, and as being more familiar than Saul among the Gentiles, with whom he was now about to associate.

‡ On this journey, either at Derbe or Lystra, St. Paul met with Timothy, a Gentile convert, whom he took with him as an assistant. Although Paul opposed the circumcision of Titus when perverse men declared it necessary, he nevertheless circumcised Timothy, being aware that the Jews would never receive instruction from one uncircumcised, and being willing in indifferent matters

to accommodate himself to men's humours.

§ The capital of Macedonia. This was the first place upon the continent of Europe where the Gospel was preached.

|| Here Paul converted Dionysius the Areopagite, whom it is generally supposed he constituted first Bishop of Athens. About this time Claudius, by his edict, banished all Jews from Rome, in consequence of the tumults they created about Christ. The Christians also were expelled; for the Romans made little distinction between the two.

¶ From Corinth, Paul is supposed to have written his two Epistles to the Thessalonians.

** Ephesus was one of the seven

Abandon the name of Saul? §[Note.]—Was there any thing inconsistent in St. Paul requiring Timothy to be circumcised, after preventing the circumcision of Titus? §[Note.]—Where was the Gospel first preached upon the continent of Europe? ||[Note.]—Name Paul's distinguished convert at Athens.—How came the Christians to be banished from Rome by Claudius? **[Note.]—Name the seven Churches of Asia mentioned by St. John.

Minör: at Ephesus, where he daily ministered for two years, he nearly lost his life, in a commotion raised by Demetrius, the silver-smith, in consequence of the decline of the trade in images: he was driven from Ephesus only to renew his labours in Greece, where, after proceeding as far as the borders of Illyricum, he re-visited Corinth*, and in consequence of a conspiracy of the Jews, traced his steps back through Macedonia to Philippi; whence he took shipping to Jerusalem, reaching that city in time for the feast of Pentecost, after an absence of nearly five years.

*Judaizing
Christians—
Council at
Jerusalem.*

51. The principle that it was not necessary for a heathen to conform to the Mosaic law before his conversion to Christianity was established by Paul and Barnabas during their first journey. This was not the doctrine of a party in the Church at Jerusalem, whatever was the practice of the Church at Antioch; for upon the return of Paul and Barnabas to the latter city, they found the brethren greatly disturbed, in consequence of the teaching of Jewish converts from Judæa, that unless they observed circumcision and the Mosaic institutions they could never be saved (*Acts xv. 1*). This was so complete a subversion of the doctrine of salvation by Christ, that the teaching could not be for a moment admitted. After many conferences and disputations, it was judged requisite to send a deputation to consult the Apostles and Presbyters at Jerusalem, and to bring back a definitive sentence concerning this important question. Accordingly, early next year, Paul and Barnabas, taking with them Titus and others, repaired to Jerusalem for this purpose. [See note,

Churches of Asia, mentioned by St. John (*Rev. ii., iii.*), the others being Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, and Thyatira. Probably Paul visited Crete about this time, where he planted Churches, over which he left Titus to preside. From Ephesus it is thought that Paul wrote the first Epistle to the Corinthians, the first Epistle to Timothy, and

the Epistles to the Galatians and to Titus. Paul entrusted the care of the Church at Ephesus, to Timothy, who has consequently been called the first Bishop of Ephesus.

* From Corinth Paul wrote his celebrated Epistle to the Romans, having before his arrival there written from Philippi his second Epistle to the Corinthians.

51. What disagreement arose in the Church at Antioch during St. Paul's first Apostolic journey? Give an account of the Council held at Jerusalem, and of the decree which was there drawn up. Who were present at it? Give the purport of St. Peter's speech. Who presided, and what do you infer from thence?

par. 50.] James, Peter, and John were at this time in Jerusalem, and it was resolved to appoint an assembly* of themselves and the Presbyters to settle this matter. At this assembly, James appears to have presided. After "much disputing," Peter spake in favour of the Gentiles, showing that it is only "through the grace of our Lord Jesus Christ we shall be saved" (*Acts* xv. 11). Paul and Barnabas followed to the same effect, "declaring what miracles God had wrought among the Gentiles by them" (*Acts* xv. 12); and then James gave sentence that the Jewish rites ought not to be imposed upon the believing Gentiles; but, that the zealous Jews might have no offence, it was agreed that the Gentile converts should observe these four things:—(1) To abstain from meats offered to idols, because the contrary might seem a participation in the idolatry: (2) to abstain from fornication, which the Gentiles accounted little or no crime: (3) to abstain from things strangled, which were extremely odious to the Jews: and (4) to abstain from blood, which was supposed to be forbidden to affright men from cruelty and bloodshed. This decree was delivered by James, in the name of the Council, and having been formally written out, was sent by Paul and Barnabas, together with Judas and Silvanus,† to Antioch and other parts.

Cerinthus and the Cerinthians. } 52. Epiphanius tells us that the noted heretic, Cerinthus, was the ringleader of the faction at Antioch, which disturbed the Church there, upon the question of the circumcision of Gentile converts; but others assign so late a date as the end of the century to his notoriety. He was by birth a Jew, but was initiated in letters and philosophy at Alexandria. His heresy was a species of Gnosticism, modified so as to seem not quite inconsistent with Jewish

* This was the first Council of the Christian Church. Apostolic synods had been held before, to elect a successor to Judas (*Acts* i. 26,) and to select the seven Deacons (*Acts* vi. 5); but these could not be called Councils of the Church in the sense which we

give to the word Council now.

† Contracted into *Silas*, under which name he is mentioned in *Acts* xvii. 4 and xviii. 5. In the Epistles he is called *Silvanus*. See 2 *Cor.* i. 19; 1 *Thess.* i. 1; 2 *Thess.* i. 1.

52. Who is said by Epiphanius to have been the ringleader in the disturbance of the Church at Antioch? Explain the tenets of the Gnostics, and those of the Cerinthians particularly. What is the testimony of Irenæus with respect to St. John's Gospel.

opinions. Thus, he allowed that the creator of the world was the law-giver of the Jews, and a being endowed at first with the greatest virtue ; but asserted that he derived his power from the Supreme God ; and that he had by degrees fallen from his native dignity and virtue—that in order to destroy his corrupted empire, the Supreme God had commissioned one of his glorious Eons, whose name was Christ, to descend upon earth, and that *Christ* entered into the body of the man Jesus (Jesus and Christ being two distinct beings) which was crucified, but that Christ had not suffered, but ascended into Heaven. Cerinthus required his followers to retain part of the Mosaic Law, but to regulate their lives by the example of Christ ; and taught that a resurrection of the body would take place, after which Christ would reign upon earth with his faithful disciples a thousand years, which would be spent in the basest sensual indulgences. This mixture of Judaism and Oriental philosophy made many converts, and the Cerinthians soon became numerous. They admitted a part of St. Matthew's Gospel, but rejected the rest, and held the Epistles of Paul in great abhorrence. Irenæus says that St. John wrote his Gospel "to root out the erroneous doctrine which had been spread by Cerinthus."

Disagreement between Paul and Peter. } 53. Not long after the Council at Jerusalem, Peter came to Antioch, and for a time mixed freely with the Gentile converts ; but subsequently, from fear of offending certain Jewish Christians, began to separate himself from them, which tended to confirm the Jews in their darling opinions, and to fill the Gentiles with new doubts and scruples. Even Barnabas followed the example of Peter ; but Paul stood firm, and reproved Peter in the face of the whole Church, lest the weaker brethren should be more led away to attach importance to unessential points. Peter bore the reproof with patience, and no doubt amended his carriage. This is the last time that we read of Peter in the Holy Scriptures (*Galatians* ii. 11, 19).

Nero, the fifth Emperor of Rome. } 54. In the year 54 Claudius was poisoned by his wife, Agrippina, after a reign of about thirteen years and a

53. Give a short account of the disagreement between Paul and Peter. What was the origin and result of it ?

54. When did Nero begin to reign ? What was his character ? What emperor first persecuted the Christian Church ?

A.D. 54. half. He was succeeded by Nero, son of Agrippina by a former marriage with C. Domitius Ahenobarbus, at this time only 17 years of age. Nero showed himself, in the beginning of his reign, just, liberal, and merciful, but was afterwards a monster of cruelty and barbarity. He was the first emperor that persecuted the Christian Church.

*St. Paul's
Imprisonment.*

55. Paul had not been many days at Jerusalem after his third journey, when the Jews, with whom the city was crowded in consequence of the feast, forced him out of the Temple, and would have destroyed him, had not the sudden presence of the Roman guard, under Claudius Lysias, from the tower of Antonia, rescued him out of their hands. It was the duty of this guard to preserve the public peace, and to this, and not to any favour to the Apostle, must the interposition be attributed; for no sooner had Lysias secured his person in the fortress than he began to examine him by torture. But on finding that Paul was a Roman citizen, he sent him to Cæsarea, where the Procurator Felix usually resided. Here he was detained for two years; but **A.D. 60.** upon Festus succeeding Felix in the office of Procurator, in the year 60, declining to have his case heard at Jerusalem, and appealing to the Emperor as a Roman, he was sent to Rome, accompanied by Luke, Aristarchus, Trophimus, and some others. After a tempestuous voyage they were wrecked on the Island of Melita, now called Malta, where they stayed three months, planting a Church and making many converts. In the early part of **A.D. 61.** the spring they left Malta, and landed at Puteoli, a part of Campania, from whence they proceeded shortly to Rome, the Christians of that city having come out to meet them, some as far as Appii Forum, a distance of fifty-one miles. For two years he received all that came to him, in a house which he was permitted to hire; he was under the restraint of a soldier chained to him by the arm, but he preached the kingdom of God freely during this imprisonment.*

* During the two years that he was at Rome, St. Paul wrote his Epistles to the Philippians, Ephesians, Colossians, and Philemon.

55. Give an account of St. Paul's apprehension, and his first imprisonment at Rome. Why was he rescued out of the hands of the Jews at Jerusalem? For what reason was he sent to Rome? How long was he a prisoner at Rome?

St. Paul's Release. } 56. After Paul had been above four years a prisoner to the Roman power, of which the latter two were passed at Rome, he was set at liberty,* being found not guilty of the breach of any Roman law. We have no certain account of the subsequent career of Paul; but it is supposed by many that in the course of his zealous endeavours to extend the Gospel, he travelled westward as far as Britain. His martyrdom will be spoken of immediately.

Christianity at Rome. } 57. When St. Paul arrived at Rome, there were many Christians in the city, for St. Luke says, "When the brethren heard of us, they came to meet us, as far as Appii Forum and the Three Taverns" (*Acts xxvii. 15*). Christianity was probably introduced into Rome by the "strangers of Rome, Jews and proselytes" (*Acts ii. 10*), who listened to the preaching of Peter on the day of Pentecost. St. Paul's preaching at Rome during his first imprisonment was abundantly fruitful: his principal converts were probably Gentiles, some of them being people of rank and fortune, and even members of the emperor's household. "All the saints salute you, chiefly they that are of Cæsar's household" (*Phil. iv. 22*). St. Paul seems to have been the first Apostle who visited Rome: St. Peter joined him there, (at what precise period we know not), and is mentioned by early writers as his associate in founding and organizing the Church, the care of which they committed to Linus, who is therefore called the first Bishop of Rome. [See note, par. 74]

Christianity at Alexandria. } 58. Alexandria† was a place of eminence for learning,‡ and was remarkable for the ardour with which diverse philosophical

* Soon after his release he wrote his Epistle to the Hebrews, that is, to the converted Jews, dwelling in Judæa, the Jews of other countries being called Hellenists. † Alexandria was one of the patriarchal sees, the others being Rome, Antioch, Jerusalem, and Constantinople. ‡ Many of the Jews at Alex-

56. How long did St. Paul remain a prisoner under the Roman power? Why was he set at liberty?

57. Which of the Apostles first visited Rome? Show that there were many Christians there upon his arrival. Is there any reason to suppose that he made many Gentile converts? By whom was the Church of Rome founded? What was the state of Christianity there previous to the death of St. Paul? Who was the first Bishop of Rome?

58. What was there in the state of Alexandria favourable to the reception of Christianity? By whom was the Church at Alexandria founded? What is known of the early state of Christianity there? Who were the Therapeutæ? †[Note.]—Name the patriarchal sees.

tenets were cultivated. Moreover, the country about Alexandria was inhabited by a set of men called Therapeutæ,* of contemplative habits, not unlike those of the Jewish sect of the Essenes, whose system of morality in some points bore no marked dissimilarity to that of the Gospel. This variety of opinion and the prevalent philosophical habits were favourable to the toleration of the new doctrines at Alexandria; and accordingly we find that Christianity made more progress there than in any other Gentile city. Its schools, Jewish and Christian, were held in great esteem; and considerable attention was paid to the multiplying copies of the Scriptures: one of these, the *Codex Alexandrinus*, a work of the fourth century, is now in the British Museum. We have no authentic account of the introduction of Christianity into Alexandria; but as dwellers in Egypt, and in the parts of Lybia about Cyrene, were in Jerusalem when the Holy Spirit came down upon the Apostles, it is probable that the doctrine of the Cross was carried thither upon the return of these to their homes. The first Bishop of Alexandria was Mark,† the Evangelist, by whom the Church there is supposed to have been founded. There is a tradition that he suffered martyrdom; but the probability is that he died a natural death in the eighth year of Nero's reign. Annianus succeeded him in the administration of the Alexandrian Church.

St. Peter at Rome. } 59. St. Peter settled at Rome in the latter part of his life, and in the reign of Nero; but the exact date is uncertain. He found Simon Magus, whom he had before defeated in Samaria, in great repute both with the people and with the Emperor, who was a professed patron of magicians. The progress of this man provoked the indignation of Peter, who zealously opposed and defeated him in various encounters. Hegesippus relates

andria were men of learning; and it will be remembered that the Septuagint translation of the Old Testament, which was made there, caused a knowledge of the true God to be widely diffused in Alexandria.

* It is debated whether they

were Christians, Jews, or heathen philosophers. Eusebius regarded them as Christian monks, established in Egypt by St. Mark.

† It does not appear to be satisfactorily decided whether he is the John Mark so often mentioned in the Acts, or some other person.

59. What do we know of St. Peter at Rome? What notorious person did he meet there?

a tale which is generally held to be fabulous, namely, that Simon offered to demonstrate his power, by ascending to Heaven as the son of God, whereupon he raised himself into the air by the help of two invisible devils, as in a chariot of fire. By Peter's prayers the impostor was unmasked; his two spirits were taken from him, he fell headlong to the ground, and was so bruised that he died shortly afterwards.

*Freedom from
Roman Persecution.*

60. It does not appear that public laws were enacted against Christianity till the reign of Nero. The reason for this may be, that the converts to Christianity were regarded only as a Jewish sect, who had seceded from their brethren on account of some opinion of trifling importance; and as the Romans were not accustomed to trouble individuals on account of their religion, and as they suffered the Jews in particular to live according to their own laws, it is not likely they would pay much attention to what they regarded as the intestine quarrels of the Jews. But in the time of Nero, Christianity had acquired considerable extent and stability, and its steady and uniform opposition to heathen superstition could not long pass unnoticed.

*Causes of Roman
Persecution.*

61. Independent of the general cause of persecution arising from the steady progress of Christianity, the following particular causes may be mentioned:—(1) The Christians contemned the religion of the state, which was closely connected with the Roman Government; and the Romans, although they tolerated religions from which the commonwealth had nothing to fear, would not suffer the ancient religion of their nation to be derided, and the people to be withdrawn from it. Yet these things the Christians dared to do. They also assailed the religions of all other nations. Hence, they were concluded to be unfriendly to public peace.* (2) The Christian worship had no sacrifices, temples, statues, or oracles: hence, its professors were deemed Atheists, and by the Roman laws

* This is probably the reason "destructive superstition." why Tacitus calls Christianity a

60. When were public laws enacted against the Christians? To what cause do you attribute the freedom from Roman persecution up to this time?

61. Mention any circumstances which were likely to have been unfavourable to the early progress of Christianity among the heathen. Why were the early Christians deemed Atheists by the Romans? In what light were Atheists regarded by the Roman laws?

Atheists were regarded as the pest of human society. Moreover, the worship of so many pagan deities afforded support to great numbers, who were in danger of coming to want if Christianity should prevail. (8) Their cautious method of performing the offices of religion, dictated at first by fear or necessity, caused horrid calumnies to be circulated against them; and it was believed that national calamities were sent by the Gods, because the Christians, who contemned their authority, were tolerated.

*First General Persecution.** } 62. Under these circumstances, it is not wonderful that Nero, who had now fallen into monstrous vices, should endeavour to transfer to the Christians the guilt of which he was A.D. 64. strongly suspected, that of having set fire to Rome, in the year 64. With this view, he inflicted upon them the most exquisite tortures. Some, as Tacitus informs us, were crucified; others impaled; some thrown to wild-beasts; and others wrapped in garments dipped in pitch, and burned as torches to illuminate the night. In this persecution it is supposed that Paul and Peter suffered martyrdom† at Rome;

* The persecutions of the Christians by the Romans have been accounted ten in number, in consequence of an arbitrary interpretation of prophecy (*Rev. xvii. 12, 14*). But history does not support this precise number; for if we reckon the general and more severe persecutions, they were

fewer than ten; but if we include the provincial, and more limited persecutions, they will be more than ten. By those who reckon ten principal persecutions, the following are accounted the persecuting Emperors, with dates of the persecutions:—

A.D.		A.D.		A.D.	
1. Nero	64	5. M. Aurelius.	166	9. Valerian ...	257
2. Domitian...	95	6. Severus	202	10. Diocletian..	303
3. Trajan	107	7. Maximinus .	235		
4. Hadrian ...	125	8. Decius	250		

† Those who died for the Gospel were called *Martyrs*, (from liberty, were denominated *Confessors*, *witnesses*), a term denoting that they were witnesses and influence, and enjoyed many prerogatives.

62. What is the date of the first systematic persecution of the Christians by the heathen? Mention some of the more remarkable circumstances connected with it. What account does Tacitus give of the sufferings of the Christians as the incendiaries of Rome? Name some of the eminent Christians who suffered in this persecution. **[Note.]*—Name the ten principal persecuting emperors, with dates. †*[Note.]*—Who received the name of Martyrs, and who that of Confessors?

but there is controversy about the year, some contending that it was 64, and others 67 or 68. Paul, as a Roman citizen, was beheaded, and Peter crucified.* It is said they both suffered on the same day. Linus, the first Bishop of Rome, is also thought to have suffered about this time. The first persecution ended in the year 68 : it is uncertain whether it extended beyond Rome.

Effects of Persecution. } 63. This and other Pagan persecutions were probably not upon the whole unfavourable to the progress of Christianity. For, their extreme barbarity was not only revolting to the spectators, but gave fortitude to the sufferers, whose constancy in torture won the admiration of the best part of the heathen,† and convinced them of the sincerity of the Christians. And, in addition to this, Christians were dispersed into distant lands by the cruelties practised against them, and carried with them the doctrines of the Gospel to places which would otherwise have long remained without them.

The Jewish War. } 64. Towards the latter end of the year in which Rome was burnt, Gessius Florus succeeded Albinus as Procurator of Judæa. The rapacity and oppression of this man created great discontent among the Jews, who at length broke out into open rebellion against Rome, in the year 66. After various skirmishes and massacres, Cestius Gallus, Governor of Syria, advanced against Judæa and Jerusalem, but retired with considerable loss. The management of the war was subsequently entrusted to Vespasian, who laid siege to Jerusalem. In the year 69, Vespasian‡ was proclaimed Emperor, and some time afterwards his son Titus took the command of the besieging army. Jerusalem, with its Temple, was taken

* Origen says he was crucified with his head downwards, as if he felt himself unworthy to die after the manner of his Heavenly Master.

† We are told that Justin Martyr was converted to Christianity

by witnessing the constancy with which the Christians endured torture.

‡ Galba, Otho, and Vitellius, the three successors of Nero, held their disputed titles for only eighteen months.

63. What was probably the general effect of Pagan persecution upon the progress of Christianity? †[*Note.*—]—Illustrate your opinion by an eminent example.

64. Give the date and the cause of the Jewish war. By whom, and in what year, was Jerusalem destroyed? Did many Christians perish during this war?

A.D. 72. and entirely destroyed* by Titus in the year 72, after a siege of about five months. Upwards of a million Jews are said to have perished in this war, and it has been asserted that every Christian escaped. Here ended the temporal state and economy of the Jews, who were now dispersed throughout all parts of the world.

*The Christians
at Pella.—
Nazarenes and
Ebionites.*

65. Our Lord had given the Christians a warning to flee from Jerusalem when they should see it compassed with armies (*Matt. xxiv. 15, 21*). Accordingly, in the early part of the Jewish war, they fled, accompanied by Symeon, their Bishop, to Pella,† a little Gentile city beyond Jordan, belonging to Agrippa's dominions. During their residence here, the Church was vexed by the two sects of the *Nazarenes*‡ and *Ebionites*§. The former were most likely not heretics, but Christians, who adhered too rigorously to Mosaic ceremonies, and were consequently somewhat slightly spoken of by their brethren, now that the destruction of Jerusalem and the Temple had weakened the respect for the law, and diminished the number of Judaizing Christians. The Ebionites, on the other hand, were decidedly heretical, entertaining certain Gnostic errors. They denied the divinity of our Saviour, believing that he was born of human parents, and that Christ descended upon Jesus at his baptism; enjoined the observation of the law as necessary to salvation; received part of the Old Testament, but utterly rejected the New Testament, except St. Matthew's Gospel, from which, however, they expunged every thing relating to the miraculous conception and birth of Christ;

* Upon the destruction of Jerusalem, the piece of money which each Jew used to pay for the maintenance of the Temple, was ordered to be paid henceforward to the Capitol at Rome.

† After the war, when things were quieted in Judæa, it is believed that they returned to Jerusalem, where they built a

little oratory upon Mount Sion.

‡ Although first applied to the disciples of Christ, by way of reproach, the term was afterwards given to Judaizing Christians.

§ The origin of the name is the subject of controversy: some derive it from the supposed founder of the sect, Ebion; others, from a Hebrew word signifying poor.

65. What became of the Christians of Jerusalem at the siege of that city? Into what two sects were the Jewish Christians divided who remained in the neighbourhood of Pella after the destruction of Jerusalem; and what was the difference between their doctrines? Explain the origin and tenets of the Nazarenes and Ebionites.

and condemned Paul as an apostate, for having proved the dissolution of the Mosaic law.

Menander. } 66. About the time of the destruction of Jerusalem, or perhaps a little later,* flourished at Antioch Menander, a Samaritan, who, like Simon Magus, was a notorious impostor and magician. He was one of those who arrogated to themselves the character of Saviours of mankind, and ought, therefore, rather to be ranked among madmen and lunatics than among heretics proper. As he erected his religious system upon the same fundamental principles as Simon Magus did his, the ancients supposed he must have been a disciple of Simon. Irenæus, Justin Martyr, and Tertullian opposed the doctrines of Menander; and it is from their testimony we learn that he gave himself out to be one of the Æons sent from the pleroma to succour souls, and save them from the demons that rule in this sublunary world.

Titus, eleventh Emperor of Rome. } 67. Vespasian was succeeded in the year 79 by his son Titus, who had a bad reputation on account of his severity and voluptuous life. But when he became charged with the burden of the empire his virtues displayed themselves, and he ruled with moderation and advantage to the people. Although Linus, first Bishop of Rome, is said by some to have suffered in Nero's persecution, others assign his martyrdom to the reign of Titus. It does not appear, however, that the Christians were generally molested, either in this or the preceding reign.

Domitian, twelfth Emperor of Rome. } 68. After a reign of little more than two years, Titus was succeeded by Domitian, an Emperor not inferior to Nero in baseness of character. In the early part of his reign Domitian was probably too much engaged

* The chronology of the latter obscure half of the first century is very

66. Give an account of Menander and his religious system. Was he properly a heretic? By whom were his doctrines opposed?

67. What was generally the conduct of the emperor Titus towards the Christians?

68. To what may we attribute the freedom from persecution which the Christians enjoyed in the early part of Domitian's reign? When did his persecution commence? What political motives excited him to acts of cruelty against the Christians? Did the Jews suffer from this persecution? Mention some of the principal Christian martyrs under Domitian. What treatment did St. John

in cruelties against his heathen subjects to allow of much consideration being bestowed upon the Christians; but about A. D. 94. the year 94 he began to exact with great severity the tax levied upon the Jews (with whom the Christians were confounded) towards the maintenance of the Capitol at Rome. Moreover, in addition to the general causes of persecution mentioned in a former paragraph, he was excited to acts of cruelty against the Christians by political motives, for he had heard that a person would come from the line of David, who would attempt a revolution and produce a commotion in the empire. He particularly commanded, therefore, that the posterity of David should be sought out and put to death. In pursuance of this command, two grandchildren of the Apostle Jude were brought before him. Their poverty and humility, together with their declaration that Christ's kingdom was not of this world, convinced him that he had nothing to fear from them, and consequently they were dismissed. Hegesippus and Tertullian assert that Domitian immediately published a decree, terminating the persecution; but others are of opinion that the persecution was continued until the Emperor's death in the year 96. It raged throughout the Roman empire against both Jews and Christians. The principal Christian martyrs named are Flavius Clemens, uncle to the Emperor, and Consul the preceding year, and Acilius Glabro, who were put to death on a charge of atheism, with which Christianity was sometimes confounded. Flavia Domitilla, the wife of Flavius Clemens, was also banished. But the most memorable incident in the Domitian persecution was the suffering of the Apostle John, at that time residing at Ephesus, whither he went to oppose the spread of the Gnostic heresy. Charged as a disturber of the public peace, he was sent bound to Rome, where he was treated with all the cruelty that rage could suggest. Tertullian relates that he was cast into a cauldron of boiling oil,* from whence he came unhurt. This tale is, however, discredited; but John was banished to Patmos, an island in the Ægean sea, there to be employed in digging the mines. In this place God gave him a prospect

* Hence, the ancients gave him him, yet he yielded his body to the title of a martyr; for though all its torments, and was willing martyrdom had no power over to die for Christ.

receive in the Domitian persecution? *[Note.]—Why was he called a martyr?

of the future state of Christianity in those Revelations which are transmitted to us in the book of that name.

The Nicolaitan Heresy. } 69. In the reign of Domitian there appeared the sect of the Nicolaitans, who are said to have derived their name from Nicolas, the deacon. They are mentioned in the Revelations of St. John (ii. 6, 14, 15), where the angel of God reproaches the Church at Pergamos with harbouring persons of this denomination. It is true they are not there taxed with errors in matters of *faith*, but only with licentious *conduct*, and a disregard of the injunction of the Apostles to abstain from meats offered to idols. But Irenæus, Tertullian, Clemens Alexandrinus, and others, accuse them of partaking of the Gnostic opinions concerning two principles, the *Æons*, and the origin of this present world. It is doubtful, however, whether on this point there be not some confusion between the Apocalyptical* Nicolaitans, and a Gnostic sect of the second century, founded by a man named Nicolaus.

Nerva, thirteenth Emperor of Rome. } 70. Domitian, who was stabbed by Stephanus, in the year 96, was succeeded by Nerva. One of the earliest acts of the new Emperor was to rescind the decrees of his predecessor, particularly recalling the banished Jews and Christians, and permitting them the practice of their religion. The Church increased greatly during his reign; nevertheless it was not without martyrs. Timothy, Bishop of Ephesus, suffered in the early part of the year 97. He is said to have opposed the celebration of a festival by the votaries of Diana, which so enraged the people that they attacked him with clubs and stones, two days after which he died of his wounds.

The Apostle John. } 71. We have seen that John was banished to Patmos by Domitian. Soon after the death of Timothy, he took advantage of

* The Revelation of St. John ἀποκαλύπτω, to make manifest, is called also the Apocalypse, from or reveal.

69. When did the sect of Nicolaitans appear? Is any mention made of them in the New Testament? Did they err in matters of faith? Who accuses them of partaking of the Gnostic opinions?

70. What was the conduct of the emperor Nerva towards the Jews and Christians? Give a short account of the death of Timothy in this reign.

71. Who was the last surviving Apostle? Where and in the reign of what Roman emperor did he die? What reasons have been assigned for writing St. John's Gospel?

Nerva's edict and returned to Ephesus, and was invested with the care of the Church at that place. It is supposed that he wrote his Epistles and Gospel, as well as the Revelations, after his return. Many suppose St. John's Gospel to have been the last of the Holy Scriptures. The other three Evangelists had shown the humanity of Jesus Christ—St. John manifested his Divinity. Two reasons are assigned by the ancients for the writing of this Gospel. First, to refute the Gnostic heresy,* which denied our Saviour's Divinity, and His existence before His incarnation; wherefore St. John begins with asserting, "In the beginning was the Word, and the Word was with God, and the Word was God." Secondly, to confirm the history of the other three Evangelists, and supply their omissions. St. John is said to have died at Ephesus, in the reign of Trajan, about the end of the first century, having attained the age of 100 years or more, and having outlived the rest of the Apostles by many years.

Canon of Scripture. } 72. The canon† of Scripture, that is, the authorized and received catalogue of the sacred books, is sometimes said to have been settled by St. John. We are not, however, to understand by this that he collected all the books of the New Testament, and formally sanctioned them by his authority: it is enough that the fact that John acknowledged the genuineness and authenticity of the books of the New Testament cannot be doubted. As to the time when and the persons by whom they were collected into one body or volume, the learned are not agreed. It was necessary at an early period that some authorized catalogue should be prepared, in consequence of the spurious writings that were circulated; and we know that before the middle of the second century most of the books composing the New Testament‡ were regarded as the Divine rule of faith and practice in every Christian Church throughout the world.

* Michaelis says that "the positions maintained in the first fourteen verses are antitheses to positions maintained by the Gnostics, who used the words *λόγος*, *ζωή*, *φώς*, *μονογενής*, *πλήρωμα*, &c., as technical terms of their philosophy.

† From *κανών*, a rule.

‡ The genuineness of the Epistle to the Hebrews, the Epistles of James and Jude, the last Epistles of Peter and John, and the Revelations, has been questioned; but these were at length received in every Church.

73. By whom is the canon of Scripture said to have been settled? In what sense are we to understand this? Why was it necessary to prepare an authorized catalogue of the Holy Writings?

Fates of the Apostles. } 73. The joint testimony of sacred and profane writers informs us of little more concerning the Apostles than that, after a succession of dangers, difficulties, and distresses, many of them closed a laborious life by a painful and ignominious death. We have seen that James the son of Zebedee and James the Just received their martyr's crown at Jerusalem, and Peter and Paul at Rome; and that John died at Ephesus. Many fabulous stories are related of some others of the Apostles; but of authentic information concerning them we have very little indeed.

The Apostolic Fathers. } 74. Those authors who are known to have been pupils of the Apostles have acquired the name of the Apostolic Fathers. They are five in number, namely, Clemens Romanus, Ignatius, Polycarp, Hermas, and Barnabas. Among the writers of the early days of Christianity, the most distinguished place, after the inspired penmen, is due to (1) *Clement*, third Bishop of Rome, supposed to have been the friend and fellow-labourer of St. Paul. The accounts we have of his early life are for the most part uncertain, but probably he was a Roman, educated at Athens, and converted to Christianity upon discovering the unsatisfactory foundations of heathen philosophy. There are extant two *Epistles to the Corinthians* which have been ascribed to him; but the second is generally reputed not genuine. The Epistle which is accounted genuine was written to allay certain dissensions in the Church of Corinth, and until it was rejected by the Council of Nice, A.D. 325, it was equally esteemed with the Apostolical Epistles. Ten books of *Recognitions*; an *Epistle to James, our Lord's brother*; *Clementines* or *Homilies*; and *The Apostolical Constitutions and Canons*, have also been attributed to Clement, but they are universally allowed to be spurious. It is related that Clement suffered martyrdom under Trajan, being condemned to be thrown into the sea with an anchor about his neck; but this wants confirmation.—Next after Clement was (2) *Ignatius**, a disciple of St. John,

* Called also Theophorus, because he had Christ in his heart.

73. Mention what is known of the fates of the Apostles?

74. Who were the Apostolic Fathers? State their extant writings. Give some account of Clemens Romanus and his writings. Who was Ignatius? * [Note].—By what other name was he called? Give a brief history of his life, martyrdom, and writings. Give a short account of Polycarp. From what source do we

who about the year 70 succeeded Evodius as Bishop of Antioch,* in Syria. To the disgrace of the otherwise moderate and upright Trajan, Ignatius, after a dispute with the Emperor at Antioch in the year 107, was condemned to be carried bound to Rome, and there thrown to wild beasts. On his journey to Rome he confirmed the Churches in every city through which he passed, by discourses and exhortations. From Smyrna, according to Eusebius, he wrote Epistles to the Ephesians, Magnesians, Trallians, and Romans, the purport of the last being to entreat the Roman Christians not to interpose and prevent his martyrdom. From Troas he wrote Epistles to the Philadelphians, the Smyrnæans, and his friend Polycarp. These seven Epistles are still extant. Others have been attributed to him erroneously. Heros succeeded Ignatius in the Bishopric of Antioch.—(3) *Polycarp* was appointed Bishop of Smyrna by St. John (whose disciple he had been) about the year 82. We know nothing of his early life. Of several Epistles attributed to him, only one is extant, that to the Philippians, which he sent to them with the seven Epistles of Ignatius. He was burnt with eleven brethren of Philadelphia about the year 167, in the reign of Marcus Aurelius, and an interesting account of the particulars of his martyrdom is preserved in the circular Epistle of the Church of Smyrna.†—(4) *Hermas*, who is spoken of by St. Paul in his Epistle to the Romans (xvi. 14.)

* Some ancient writers say that Evodius was ordained into this Church by St. Peter, the Apostle of the circumcision, and Ignatius by St. Paul, the Apostle of the uncircumcision, and that the Church was divided into two *cætus*, or assemblies, under their respective Bishops. At the death of Evodius, the distinction between Jewish and Gentile converts began to fail, and there was a coalition of both the *cætus* under the surviving Bishop, Ignatius. The Church of Rome is said by some

to have been founded in a similar manner, Linus being ordained by St. Paul, and Clement by St. Peter: both *cætus* united under Clement.

† The Christians interred the bones of Polycarp after his body had been burnt, and met annually at the place of burial, to honour the memory of the dead, and encourage others to give like testimony to the faith. Hence arose the solemn anniversary commemorative of the Martyrs, generally observed in the primitive Church.

derive our information concerning his death? †[Note].—What was the kind of respect paid to the memories of martyrs, as gathered from the accounts written by the Church at Smyrna respecting the death of Polycarp? What work is attributed to Hermas? What is the nature of it? Is any mention made of him in the New Testament? Has any work been ascribed to Barnabas?

is generally considered the author of *The Shepherd*, though some attribute it to Hermes, brother of Pius I, Bishop of Rome, and assign the year 140 as its date. The work is allegorical, and touches on fasting, second marriages, prayer, good and evil angels, &c. It proves the early existence of the three distinct orders of Bishops, Priests, and Deacons; and the Romans weakly argue from it in favour of Purgatory.—The Epistle ascribed to (5) *Barnabas*, the companion of St. Paul, is regarded as the work of some unknown author, of whom Mosheim says he “had no bad intentions, but possessed little genius, and was invested with the fabulous opinion of the Jews.” It was never reckoned canonical.

*State of the Church
at the end of the
first century.*

75. At the end of the first century the Christian religion was spread through the greatest part of Europe, Asia, and Africa, extending from

Britain to the farthest Indies, and fixing, not only in cities, but in country villages. Evaristus governed the Church in Rome, Cerdo in Alexandria, Ignatius in Antioch, Symeon in Jerusalem, Publius in Athens, Polycarp in Smyrna, and Papias in Hierapolis. Christianity was increasing and flourishing; but grievously afflicted on one side by the malice of Jews and Pagans, and no less wounded on the other by heretics, namely, Simonians, Menandrians, Ebionites, Cerinthians, and Nicolaitans.

*Continuation of
Miracles.*

76. Before we advance into the second century, it will be well to say a few words upon the question of the continuation of

miracles. Three opinions with regard to this question have been maintained—(1) That the power of working miracles still exists in the true church: this is the opinion of Romanists. (2) That this power ceased at the death of the Apostles. (3) That it gradually died away after the time of the Apostles. This last opinion seems the most consonant with what one would naturally expect to be the case. It does not, indeed, appear at what period of time miraculous powers were withdrawn: but those who believe that God neither bestows less

75. To what country had Christianity extended at St. John's death? Who presided over the principal Churches at the end of the first century? What was the state of Christianity? Mention the heresies which prevailed.

76. What opinions have been advanced with regard to the continuation of miracles? Why should we expect miracles to be withdrawn after the time of the Apostles?

than is necessary, nor more than is sufficient, will easily conceive that when by supernatural means Christianity was widely diffused, and mankind were disposed to receive the Gospel with less aversion, the powers which were no longer necessary were no longer given.

Trajan, fourteenth Emperor of Rome. } 77. Nerva died in the year 98, and was succeeded by Trajan, a Spaniard by birth. The character of Trajan was for the most part that of a mild and virtuous Prince; yet his zeal for Paganism proved detrimental to the religion of Christ, and his character is sullied by the martyrdom of Ignatius. Popular tumults against the Christians were common during his reign, especially in the eastern part of the empire. Symeon, second Bishop of Jerusalem, is supposed to have suffered martyrdom in this reign, about the year 104. His death may be attributed to the jealousy of the Roman government against the line of David, which both Vespasian and Domitian had endeavoured to extirpate. He was denounced to Atticus, the President of Syria, by some Jewish sect, for being of the posterity of the kings of Judah; and after enduring tortures with a fortitude which extorted the admiration of his enemies, he was crucified in the 120th year of his age. Clement, as we have related, is also said to have suffered in the reign of Trajan. The emperor himself does not appear to have been personally connected with the death of either of these eminent persons.

Pliny's Letter, and Trajan's Rescript. } 78. Popular commotions against the Christians were prevalent about this time in the eastern parts of the empire. The younger Pliny was Proprætor of Pontus and Bithynia, and in the exercise of his office the Christians were brought before his tribunal. Not having been present at any such examinations before, the multitude of criminals and the severity of the proceedings against them seem to have greatly struck him, and caused him to hesitate about how far he ought to go without consulting the Emperor. A.D. 111. Accordingly, in the year 111 (some say 107) he

77. What was the general character of the emperor Trajan? Name any celebrated Christians that died during this reign. Mention any circumstances at the commencement of it that were likely to excite opposition to the Gospel.

78. For what reason did Pliny consult Trajan concerning the Christians? Give the subject of Pliny's letter to Trajan, and of Trajan's answer. What is the principle on which Trajan acted towards the Christians? What Roman laws

wrote to the Emperor for instructions,* informing him that "those who persisted in declaring themselves Christians, he ordered to be led away to punishment" (that is, to execution), and that "the contagion of this superstition had seized, not cities only, but the smaller towns also, and the open country." In his reply, the Emperor ordered that the Christians were "not to be sought for or molested upon anonymous accusation;" but if impeached and convicted, they were to be executed, unless they purchased pardon by denying their religion and offering sacrifice to the Gods. Thus, although Trajan's edict set bounds to the fury of the enemies of Christianity, it made perseverance in the Christian religion a capital offence. This was the first legal enactment by a Roman emperor authorizing persecution of the Christians: they might, however, have been made amenable to the ancient laws against secret assemblies, associations, and public entertainments, of which the emperors generally were jealous, as capable of being converted to seditious purposes.

Millenium. } 79. Papias, Bishop of Hierapolis in Phrygia, and one of St. John's disciples, flourished in the reign of Trajan. He was the first propagator of the doctrine of a Millenium, or temporal reign of Christ on earth for a thousand years, when the elect shall be gathered together, after the resurrection, in Jerusalem. Papias, having been a disciple of St. John, was supposed best to know the Apostle's mind as to the thousand years mentioned in Revelations [c. xx.] Hence, the doctrine of a Millenium was much in vogue for two or three centuries, and those who held

* From this letter we learn something of the mode of worship of the Christians at the beginning of the second century. Pliny says, "they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ, as a God, and bind themselves by an oath, not to the com-

mission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor deny a trust committed to them when called upon to return it. After these things were performed they separated, but met together again to a meal, which they ate in common without disorder."

*could be made available for the punishment of Christians? * [Note].—What accounts are given by Pliny of the nature of the public worship of the Christians in the second century? By what emperor were authoritative instructions respecting the Christians first issued?*

79. Who was the first propagator of the doctrine of a Millenium? What was the doctrine of the Millenium? By what Christian writers was it maintained? Who refuted it?

it were termed Millenarians and Chiliasts. It was held, not only by the Gnostic heretics, especially the Cerinthians, and by the Montanists, but likewise by Justin Martyr, Irenæus, Tertullian, and others : but the notions of these latter were not of that gross and sensual kind which have been ascribed to Cerinthus and his followers. Origen powerfully refuted the millenarian doctrine.

Saturninus. } 80. Towards the latter end of Trajan's reign,* Saturninus, or Saturnillus, of Antioch, began to propagate in several parts of Syria, the absurdities of Simon Magus and Menander, adding others of his own. He supposed two first causes of all things, the good God, and matter, which is in its nature evil ; and affirmed that the world and men were made by seven angels, and that God, pleased with the work, imparted rational souls to the men, who before had only animal life. To these good men the Lord of matter, or Satan, opposed another sort of men, to whom he imparted a malignant soul. Hence, the difference between good and bad men. The creators of the world having revolted from the supreme God, he sent down Christ, clothed with a fallacious body, to destroy the kingdom of the Lord of matter, and point out the hard and difficult way of returning back to God. Saturninus denied the resurrection of the body, and inculcated abstinence from marriage. By his austerity of life and great show of virtue, he drew many after him.

Basilides. } 81. Basilides, another disciple of Menander, flourished at Alexandria whilst Saturninus flourished in Syria. He enlarged upon the innovations of former heretics, imagining a series of Gods proceeding from one another, and from them angels who created each a heaven, until there were 365 heavens and as many orders of angels. Over these he placed a Prince or Lord, named Abraxas, which in Greek contains letters that make up the number 365.

* A long catalogue of semi-Christian sects which began to show themselves about this time might be gathered out of the writings of the ancients ; but of the greater part of them we know no more than their names, and perhaps it was only in name that many of them differed from each other.

80. When did Saturninus flourish ? Give an account of the doctrines which he propagated.

81. Where, and at what time, did Basilides flourish ? What was his system ? Can you name any Christian who wrote against his errors ?

The angels of the lowest heaven created the earth and men, and their Prince chose the Jewish nation for *his* subjects, gave them a law by Moses, and designed to make all other people subject to him. But the supreme God sent his son to hinder this injustice, which son appeared in the shape of a man; yet his body was a phantom which was transferred to Simon the Cyrenian, who suffered in his stead. He held that the souls which obey the precepts of the son of God will ascend to God; the punishment of others is a transmigration, according to the doctrines of Pythagoras, whom he followed in several particulars. The moral system of Basilides is said to have allowed nearly every species of iniquity; but there is good evidence that he himself recommended purity of life. One Christian writer, Agrippa Castor, published against Basilides, but his works have perished.

Elxai. } 82. About the time of Saturninus and Basilides, there arose in Palestine one Elxai, or Elxus, a Jew, who is said to have founded the sect of the Elcesaites, called also Ossenians, and Sampsæans, who were so wild and unsettled in their opinions, that they could not properly be called either Jews or Christians, though in several particulars they agreed with both.

Hadrian, fifteenth Emperor of Rome. } 83. Trajan died in the year 117, and was succeeded by his nephew Ælius Hadrianus, a Prince of admirable accomplishments, yet proud, envious, and revengeful. A.D. 117. He rebuilt Jerusalem 62 years after its destruction by Titus, and called it Ælia Capitolina; he also erected a temple to Jupiter Capitolinus, on the site of Solomon's Temple, which provoked the Jews to revolt in the year 132, under an impostor named Bar-Cochebas,* who gave himself out as the very star foretold by Balaam, and committed great outrages upon the Christians, because they would not join his standard and acknowledge him as the expected Messiah. The Romans, probably, learned from this to distinguish

* From a Hebrew word, which defeathe was called Bar-Chosbeas, signifies *son of a star*. After his *son of a lie*.

82. Who were the Elcesaites?

83. By whom, and when, was Jerusalem rebuilt, after its destruction by Titus? Give a narrative of the revolt of the Jews under Hadrian; and explain the effect this had upon the early Christians. Which was the last dispersion of the Jews? Does it appear probable that Jews and Christians were still regarded by the Romans as one class?

more accurately than they had heretofore done between Jews and Christians. This impostor acted more like a robber than a king; but his followers increased so much that a fierce and bloody contest was maintained against the power of Rome for nearly four years. At length Bithera, a strong place not far from Jerusalem, whither vast numbers of Jews had retired as to a last refuge, fell before Julius Severus in 135, and the revolt was suppressed after terrific slaughter. This was the last and most dreadful dispersion of the Jews: they were forbidden to come in view of their own land, except for one hour on the anniversary of the day when Titus took Jerusalem (August 10); becoming sojourners in all nations, and, like Cain, fugitives and vagabonds through the world. Yet a Christian Church still continued at Jerusalem, or Ælia, some members of which were doubtless Jews by descent; so that it would seem that the prohibition from entering the city was directed only against Jews who had not been converted to Christianity.

*Apologies of
Quadratus and
Aristides.* } 84. Hadrian passed several years in

travel, in the course of which he paid more than one visit to Athens. Having lost its Bishop, Publius, under Trajan's persecution, the Church at this place fell into a low condition, for want of a head. But Quadratus being constituted Bishop, retrieved the ancient spirit of religion. A heavy persecution A.D. 125. was raging when Hadrian was in the city, about the year 125, which induced Quadratus to present an Apology* or defence to the Emperor in writing, vindicating Christianity from the calumnies of its enemies and explaining its true character to the heathen. About the same time, Aristides, a Christian philosopher of Athens, presented another Apology to Hadrian; but neither this nor that of Quadratus has come down to us.

*Hadrian's
Decree.* } 85. The law of Trajan was a great restraint to the enemies of the Christians, because few persons were willing to assume the dangerous

* This is the earliest of those presented to Roman Emperors. interesting works which were

84. Who was Quadratus? To what Emperor was his Apology addressed? Give the date of it. What was the nature and object of it? Was any other Apology presented about this time? **[Note.]*—What was the earliest Apology presented to a Roman Emperor?

85. In what respect was the law of Trajan a restraint upon the enemies of

office of accusers. But at the seasons of the public games* they excited the populace to demand the destruction of the Christians, and these clamours could hardly be disregarded without risk of an insurrection. In the year 126, A. D. 126. Serenus Granianus, Proconsul of Asia, represented to the Emperor the injustice of immolating men convicted of no crime, at the pleasure of a furious mob. In consequence of this representation, reaching him close upon the Apologies which we have mentioned, Hadrian addressed a decree to Minucius Fundanus (the successor of Granianus), and other presidents of provinces, forbidding the Christians to be put to death, unless accused in due form and convicted of offence against the laws; and ordering that if the charge were only calumny, the author of it should be punished "according to the heinousness of so mischievous a design." This decree was more favourable to the Christians than that of Trajan, inasmuch as the latter made perseverance in the profession of Christianity a capital offence, whereas the former required violation of the laws before the infliction of punishment, and provided a penalty for false accusers.

The Work of Celsus. } 86. Although Hadrian himself did not sanction the persecution of the Christians, and although his reign was not unfavourable to the progress of the Gospel, there is no doubt the followers of Christ were by this time beginning to suffer greater and more systematic attacks than any which had heretofore befallen them. The very progress of Christianity may in some measure account for the virulence with which it began to be opposed. It was assailed by the patrons of the ancient superstition, who confounded it with the absurdities of Gnosticism, with railings, calumnies, and libels; and Celsus, an Epicurean or Platonic† philosopher, attacked it in a very

* It was an ancient custom of the Romans, that the people, when assembled at the public games, might demand what they pleased of the Emperor or Magistrates. † So called because they believed that the sentiments of Plato

Christianity! *[Note]—What was the Roman custom at the public games? In what way was this turned to the hurt of the Christians? To whom did Hadrian address a decree upon the subject of Christianity; and what was the nature of it? In what respect was Hadrian's reply to a Proconsular application upon the subject of the Christians, more favourable than that of Trajan?

86. Who was Celsus, and in what reign did he live? Who answered his great work against Christianity? Has it come down to us? How do we obtain information as to its contents? Briefly state what some of these were.

elaborate treatise, styled *The Word of Truth* (Ἀληθὴς λόγος), of which only a few portions have come down to us in the confutation of it by Origen, published in the middle of the third century. Celsus dealt in slander, as Origen's answer to him shows, and attempted to overthrow the Christian religion by the play of his wit, which is not distinguished for elegance and refinement. He criticised certain parts of the New Testament; spoke of the expectations of the Jews and divisions in the Church; and argued against a Providence, the Fall, and Redemption.

Carpocrates. } 87. Certain heretics called Carpocratians, from Carpocrates* of Alexandria, arose about the year 130. They held the principal Gnostic errors, and maintained that Jesus was born of Joseph and Mary in the ordinary course of nature, and was superior to other men in nothing but greatness of soul.† By their scandalous immoralities and impieties, and the incredible license to sin which their system involved, they brought an odium upon Christianity in general. They persuaded themselves that there was no such thing as evil in nature, but only in men's imaginations; and that as the passions were implanted in man by the Supreme Being, obedience to their dictates was the duty of all mankind.

Antoninus Pius, Sixteenth Emperor of Rome. } 88. Hadrian died at Baïæ, A.D. 138, and was succeeded by Antoninus, afterwards surnamed Pius, on account of his many virtues, whom he had adopted some time before. Under his government it is most probable that the Christians enjoyed considerable repose; and as to the Jews, he relaxed the severity of two edicts of Hadrian which forbade them to practice circumcision as a distinctive mark of nationality. Yet the heathen, who

respecting the deity and the invisible world were much more sublime and rational than those of the other philosophers.

* Eusebius accounts him the father of the Gnostics.

† Carpocrates was the first heretic who asserted the simple humanity of Christ.

87. When did Carpocrates flourish? Give an account of his tenets. * [Note]—What does Eusebius say of him. † [Note]—Who first asserted the simple humanity of Christ?

88. What was the state of the Christians and of the Jews under Antoninus Pius? What eminent martyr suffered in his reign? Which was the first Bishop of Rome who met with a violent death?

generally ascribed public calamities to the Christians, did not want pretences for afflicting them, so that this reign was not without martyrs. We read in particular that Telesphorus, seventh Bishop of Rome, suffered in the first year of Antoninus: and if one so eminent fell, we may infer that others of less note shared the same fate. It is supposed by some that Telesphorus was the first Bishop of Rome who met with a violent death, because Irenæus mentions them all in order, yet does not advert to the martyrdom of any before Telesphorus.

Valentinus. } 89. The Valentinian heresy holds the most distinguished rank among those which prevailed in the second century. Its founder, Valentinus, an Egyptian, disappointed of a bishopric, quitted his faith and his country, and taught his doctrines at Rome, A.D. 142. about the year 142, whence they were diffused through Europe, Africa, and Asia. His heresy was a branch of Gnosticism. Refining upon the established genealogies of the Eons, he arranged and named them according to his own inventive imagination, making the number of them thirty, fifteen male and fifteen female, by whose united agency Jesus was mysteriously produced. He held that Jesus Christ's bodily appearance descended with Him from Heaven, and that He received nothing corporeal from His mother; denied the resurrection; and believed in a transmigration of souls. Tertullian (*Liber contra Valentinianos*), Irenæus (*contra Hæres*), and Clemens Alexandrinus (*passim*) wrote against the Valentinian Gnostics.

Cerdon and Marcion. } 90. About the time that Valentinus broached his heresy, Cerdon and Marcion erected on the foundation of the Gnostics a structure of considerable extent, and taught their doctrines jointly A.D. 144. at Rome. Cerdon was a native of Syria, and probably a follower of Saturninus, who taught at Antioch. Marcion is reputed to have been the son of the Bishop of Sinope, in Pontus, excommunicated by his father on account of gross immorality. To the two principles already admitted by the Gnostics, one good and the other evil, they added an intermediate Deity, whom they conceived to be the creator of the world and the God of the Jews, and asserted that he

89. When did the Valentinian heresy prevail? Give an account of its founder. What were his tenets? Who were the principal writers against his heresy?

90. What noted heretics were contemporary with Valentinus at Rome? What

was in a state of continual hostility with the evil principle, but desirous of usurping the place of the Supreme Being. Mankind, they asserted, was governed despotically by the two former of these beings; but they added that the Supreme had sent down his own son, clothed with a shadowy resemblance of a body, for the deliverance of all, who, by self-denial and austerity, sought to obtain that happiness. The followers of Cerdon and Marcion were distinguished by the name of the latter. They entirely rejected the Old Testament, and the whole of the New, except ten Epistles of St. Paul, which however were greatly interpolated.*

Justin Martyr. } 91. Justin Martyr, one of the most eminent persons whose pens were engaged in the cause of Christianity in its early days, was born of Gentile parents at Neapolis, the ancient Sychem, in Samaria. After wandering in pursuit of truth through every known philosophical system, and being greatly moved by the patient sufferings of the Christians for their faith [see note, par. 63], he at length embraced Christianity in the reign of Hadrian, and, without laying aside his philosopher's habit, taught the doctrines of the Gospel at Rome. Here he had frequent contests with Crescens, a noted Cynic philosopher, at whose instigation, it is supposed, he was beheaded at Rome, about the year 165. The Christians were suffering greatly from the Pagans about the year 148; whereupon Justin A.D. 148. wrote his *First Apology*, which he addressed to the Emperor, his adopted sons M. Aurelius and L. Verus, the Senate, and the people of Rome. In it he vindicates the Christians from the aspersions cast upon them; shows the injustice of proceeding against them without form of law; makes known the innocent usages of their assemblies;† and

* There are various other sects, all more or less partaking of the Gnostic errors, about this time, namely, Ophites or Serpentinians, the Cainites, Sethians, Adamites, Alogi or Alogians (so called be- cause they denied the Divine λόγος,) &c.
† We also find in it the doctrine of the Church concerning the Trinity, the Incarnation, and eternal life.

was the nature of their heresy? By what name were they distinguished? *[Note.] —Name some other sects which flourished about this time.

91. Give an account of the life and writings of Justin Martyr. To whom are his most important treatises addressed? To whom was his first Apology addressed? State briefly the nature of its contents. With whom did he dispute at Ephesus? In that disputation, what did he prove with regard to our Saviour? To whom did he present his second Apology? What was the object of it? Is the genuineness of any of the works ascribed to him doubtful?

exposes the absurdity of idolatry. Subsequently Justin visited the East, and at Ephesus held a disputation for two days with a learned Jew named Trypho, an account of which he has given us in his *Dialogue with Trypho the Jew*.* He proves by the Old Testament that Jesus Christ was the Messiah. Justin's *Second Apology* was presented either to Antoninus Pius or to Marcus Aurelius, most likely to the latter, between the years 161 and 165: he addresses it to the Roman Senate, and remonstrates against the cruelty of putting persons to death merely for the name of Christians, without even accusing them of crime. His voluminous writings are especially valuable, in affording evidence of the truth of the canon of Scripture. In addition to the works mentioned above, he composed two learned treatises against the Pagans, *Cohortatio ad Græcos*, and *Oratio ad Græcos*; also several books which are lost, against Marcion, against all the heresies, on the Soul, (in which he collects the opinions of the philosophers upon that subject,) &c. Several other works extant under his name are now denied to be his.†

Edict of Antoninus Pius. } 92. Justin's first Apology is presumed to have had some effect upon the mind of the Emperor, for soon after its presentation he wrote to all Greece in favour of the Christians. Moreover, about the year 152 he issued an edict to A.D. 152. the whole of Asia, in which he denounced capital punishment against the accusers of the Christians, if they could not convict them of some crime. This decree was issued in consequence of outrages committed upon the Christians by the populace, who regarded them as the cause of earthquakes which visited the earth at that time.

The Paschal Controversy. } 93. In the reign of Antoninus Pius, and while Anicetus was Bishop of Rome, a controversy arose between the Eastern and Western Churches, concerning the time of the celebration of

* Parts of the conclusion of the first and beginning of the second days' dialogue are lost. † See *Some Account of the Writings and Opinions of Justin Martyr*, by Bishop Kaye.

92. What is supposed to have been the effect of Justin Martyr's First Apology? What was the nature of the decree of Antoninus Pius, and why was it issued?

93. What noted controversy arose in the reign of Antoninus Pius? Who was Bishop of Rome at that time? State the difference between the Eastern and Western Churches respecting Easter. By whom was the controversy respecting Easter carried on in the first three centuries? What was the conduct of the Bishop of Rome? What was the result of the conference between Anicetus and

Easter, the festival in commemoration of our Lord's resurrection. Both fasted during "the great week" in which Christ died, and in remembrance of his last supper ate a paschal lamb, just as the Jews did at their Passover. Now, the Eastern or Asiatic Christians, upon the alleged authority of John and Philip, held their feast on the 14th day of the first Jewish month (Nisan, or March), which was the very time at which the Jews ate their Passover; and on the third day after, whether it fell upon a Sunday or not, they commemorated the resurrection of Christ. But the Western Churches, citing Paul and Peter as authors of their custom, put off their paschal feast until the evening preceding the festal day sacred to Christ's resurrection, which was the nearest Sunday to the full moon of Nisan. The Asiatic custom gave much offence to the Western Churches, who regarded it as indecent to interrupt the fast of "the great week," and to commemorate the resurrection on any other day of the week than that on which it actually took place. Great inconvenience was likewise felt when an inhabitant of one country visited another where a different practice prevailed, for one was feasting and rejoicing, while another was fasting. Considerable disturbance arose in the Church from A.D. 158. this difference with regard to Easter; and consequently in the year 158, Anicetus, Bishop of Rome, and Polycarp, Bishop of Smyrna, investigated the subject at Rome. Their conference did not end the controversy, but they parted upon friendly terms, and each party adhered to its own custom. Towards the end of the century, Victor, then Bishop of Rome, demanded from the Eastern Churches a compliance with the ritual of the West; and upon their resolute opposition, which was headed by Polycrates, Bishop of Ephesus, he assailed them with anathemas and excommunications. The schism was checked by Irenæus, but not finally healed until the Council of Nice, in 325, abolished the Eastern custom,* and confirmed that of the West.†

* Those who retained the Eastern custom were called *Quartodecimani*, from *quarta decima luna*, because they kept Easter upon the 14th day after the appearance of the moon, the month of Nisan beginning at the new moon next to the vernal equinox.

† The rule for finding Easter, as laid down in the Book of Common

Polycarp? What Council decided the controversy? **[Note.]*—What do you understand by the term *Quartodecimani*? †*[Note.]*—What is the present practice of the Church of England with regard to Easter?

Hegesippus. } 94. Hegesippus is stated by some writers to have flourished about this time. He was a converted Jew, who wrote an account of the principal occurrences in the Church from our Saviour's birth until the time of Anicetus, Bishop of Rome. Only a small part of his work remains, preserved by Eusebius.

Marcus Aurelius, } 95. Marcus Aurelius, the celebrated
Seventeenth } Stoic, succeeded to the empire in the
Emperor of Rome. } year 161. He was a Prince of admirable virtues and accomplishments, alloyed

A.D. 161. with much Pagan superstition. He appears to have been solicited to persecute the Christians in order to appease the heathen deities, and prevent the recurrence of pestilence and earthquakes, which were attributed to the toleration of Christians. He declined, and issued an edict similar to that of his predecessor, requiring that the commission of some crime must be proved against any one before he could be punished, and denouncing capital punishment against the accuser of a Christian as such. Notwithstanding this edict, persecution prevailed extensively during the greater part of his reign, connived at, and probably encouraged, by this most philosophic of the Roman emperors.* Lardner assigns three reasons for this:—(1) The Christians refused to join in the common worship of the heathen deities, and reflected freely upon the philosophers: (2) They outdid the Stoics in patience under suffering: (3) The emperor was a bigot in religion and philosophy. We have already mentioned the deaths of Polycarp and Justin Martyr; and among others who suffered were a celebrated Christian of Rome, named Felicitas, and her seven sons.

Prayer, is this—"Easter-day is always the first Sunday after the full moon which happens upon, or next after, the 21st day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after." This

accords with the practice of the Western Church.

* As the laws did not sanction the execution of Christians not convicted of crime, he allowed the judges to put them to torture, and thus confessions of crime were sometimes wrung from them.

94. Who was Hegesippus, and when did he flourish? Does his work remain?

95. What was the conduct of Marcus Aurelius towards the Christians? What was the nature of the edict which he issued? Did persecution prevail in his reign? What reasons may be assigned for persecution? **[Note.]*—What practices did he allow the judges to adopt towards the Christians? Name some of the principal martyrs in this reign.

Apologies of Athenagoras, Melito, &c. } 96. Athenagoras,* a philosopher of Athens, and teacher of the Catechetical school at Alexandria, presented an Apology to Marcus Aurelius about the year 166. It was

A. D. 166. entitled, *An Embassy in behalf of the Christians*. He set forth the injustice of persecuting the Christians, especially as they were peaceable and loyal citizens, and refuted the three principal calumnies against them; namely (1) that they were Atheists, (2) that they ate human flesh, and (3) that they committed horrible crimes in their assemblies. Athenagoras was also the author of another work, *On the Resurrection of the Dead*. Melito, Bishop of

A. D. 167. Sardis, also presented an Apology to Marcus Aurelius soon after that of Athenagoras, in which, as we learn from the fragment preserved by Eusebius, he showed that Christianity was not inimical to the progress of the Roman empire, and pointed out that it was persecuted only by wicked emperors, such as Nero and Domitian. We learn from this work that the property of convicted Christians was adjudged to their accusers. Other Apologies were presented a year or two later, by Miltiades, a rhetorician, and Apollinarius, Bishop of Hierapolis, but they have not come down to us.

Theophilus of Antioch, and Dionysius of Corinth. } 97. This was a remarkable season for learned Christian writers, among whom were Theophilus, sixth Bishop of Antioch, and Dionysius, Bishop of Corinth. Theophilus wrote against Marcion and Hermogenes, the Materialist; but his only extant work consists of three books *ad Autolychum*, a learned heathen writer, from which we learn that he was born a heathen and converted by reading the Scriptures. Dionysius wrote seven Catholic Epistles, which he sent to many Churches, and of which we have only some fragments remaining in Eusebius.

* It is related of him that he began to read the Scriptures with a view to confute the Christians, and ended by becoming a convert.

96. Who was Athenagoras? To whom did he address an Apology? What was its title and nature? Did he write any other work? Who was Melito? What was the nature of his Apology? What do we learn from it concerning the property of convicted Christians? *Enumerate the early Apologists; and what was the intention of their writings, and to whom were they addressed?* [See also par. 84.]

97. Give a brief account of Theophilus of Antioch, and Dionysius of Corinth, and of their writings.

Tatian, and the Encratites. } 98. Tatian was another eminent writer in this reign. He was a native of Assyria, converted by reading the books of the Old Testament. Irenæus says he was a pupil of Justin A.D. 166. Martyr, after whose death he kept up the same school at Rome, for the benefit of the Christians. He wrote many works, but the only one extant is *An Oration against the Greeks*, in which he shows that they borrowed their knowledge of science from the barbarians, and asserts the superior antiquity and excellence of Christianity in comparison with heathenism. Some time after Justin's death, Tatian fell from his orthodox principles; and having left Rome, joined several of the errors of Saturninus, Marcion, and Valentinus with his own, and formed a new sect called *Encratites*,* or *Continents*, because they condemned the lawfulness of marriage, and the use of wine and various sorts of meat, pretending to lead a sober and austere life. They celebrated the Sacrament with water, for which they were sometimes called *Hydroparastates*, or *Aquarii*. There were several branches of the Encratites, particularly the *Severians*, founded by Severus, Tatian's successor, who rejected the Acts and Paul's Epistles; and the *Apotactites* and *Cathares*, who renounced the riches and conveniences of this world. When Tatian had become heretical, he wrote a *Diatessaron*,† or *Harmony of the Gospels*, in which he omitted the genealogies of our Saviour, as not agreeing with his extravagant theory that Christ did not assume a real body.

Montanus and his Schism. } 99. In addition to the sects which united Christianity and philosophy, there arose, in the reign of Marcus Aurelius, an illiterate sect, opposed to all learning and philosophy. They took their name from Montanus, an obscure man A.D. 168. of weak judgment, who, about the year 168, be-

* From ἐγκρατής, *temperate*. † From διὰ, and τέσσαρα, *four*.

98. Who was Tatian? What work of his is extant, and what is the nature of it? When did he fall from his orthodox principles? What sect did he form? Whence did they derive their name? What other names had they? Did Tatian write any work after he became heretical?

99. When did the Montanists arise? What were the tenets of the Montanists? Were they heretics or schismatics? By what other names were they known? Name some of the principal followers of Montanus. Mention the names of the principal writers against Montanism. By what Council were the Montanists condemned?

came notorious at Pepuza, a village of Mysia, on the confines of Phrygia, whence they were sometimes called *Phrygians*, or *Cataphrygians*. Montanus was a wild enthusiast, who pretended to an extraordinary degree of inspiration, and affirmed himself to be the Paraclete or Comforter, and that he was sent to perfect the moral doctrines of Christ. He made a distinction between the Comforter promised by Christ to his Apostles, and the Holy Spirit which was shed upon them on the day of Pentecost, and considered the former as a Divine teacher, which character he himself assumed. Averse to the arts which improve and the enjoyments which embellish human life, Montanus and his followers anathematized learning and philosophy, and were distinguished by extreme austerity: they held the heavier sins, as apostasy, murder, and adultery, to be irremissible, and maintained that Christians sinned grievously who rescued their lives by flight in the time of persecution. It does not appear that Montanus was heretical in the fundamental articles of our faith; but on account of his practices he was excluded from connection with the Church. The severity of his discipline led some persons of no mean condition to put faith in him, especially two ladies of quality, Priscilla and Maximilla, who left their husbands to preach in public, according to the dictates of their prophetic Spirit, which was generally exerted in denunciations of woe to the world, particularly to the Roman empire. Of all his followers, the most distinguished was the learned and austere Tertullian. Miltiades, Apollinaris, Apollonius, Serapion, Caius, Asterius, and Urbanus wrote against the Montanists; and they were condemned by the Council of Iconium, about A.D. 235.

Bardesanes and his Heresy. } 100. Bardesanes, a native of Edessa, in Messopotamia, a man of great acumen, and distinguished for many learned productions, one of which was directed against the heretic A. D. 172. Marcion, flourished also in this reign. Seduced by his attachment to the oriental philosophy, he became infected with Gnostic errors, holding the doctrine of two principles, and with Valentinus denying the resurrection of the dead, and believing that Jesus was a phantom. He acknowledged, indeed, the Law and the Prophets, together with the New Testament, but admitted several Apocryphal

100. Who was Bardesanes, and when did he flourish? What was the nature

books along with them ; still he was held to be orthodox.* His followers, however, added new errors to his own, and were called *Bardesanistes*.

The Thundering Legion. } 101. The Emperor Aurelius was engaged in a war against the Marcomanni, a people of Germany, in the year 174. His troops A.D. 174. were ready to perish with thirst, when their sufferings were relieved by a sudden shower of rain, at the same time that the enemy was discomfited by a storm of thunder and hail. These occurrences have been accounted miracles wrought by the prayers of the Christian soldiers in one particular legion, which consequently obtained the name of *The Thundering Legion*. But as no event is to be accounted a miracle if it can be fairly attributed to the ordinary operation of nature, we may hesitate about placing these occurrences in the list of miraculous events. Moreover, it is certain that one of the Roman legions was called *The Thundering Legion* before the time of Aurelius. The Emperor, however, believing in the reality of the miracle, wrote to the Senate of Rome in favour of the Christians, ordering that those accused as such should be acquitted, and their accusers put to death.

The Martyrs at Lyons and Vienne. } 102. In the year 177, a most bloody persecution arose at Lyons and Vienne, in Gaul. The brutal cruelty of the Pagans exceeded all that had been experienced A.D. 177. before, as we learn from a letter sent by the Christians of those cities to the Churches of Asia† and Phrygia, and preserved by Eusebius. The Christians were hunted from their houses, forbidden to shew their heads, dragged

* The case of Bardesanes is cited to prove the prevalence of Gnosticism in the second century, for he was accounted orthodox, although he believed in the doctrine of a good and evil principle.

† It is supposed that Polycarp sent missionaries into Gaul, and many traces of a connexion between the Christians there and in Asia Minor exist.

of his heresy? **[Note.]*—What does the case of Bardesanes prove?

101. Give an account of the Thundering Legion. Was this occurrence miraculous? What was the consequence of it with regard to the Christians?

102. From what source do we derive our information of the persecution at Lyons and Vienne in the reign of Aurelius? Give an account of that persecution. What was the command of Aurelius upon the subject? Name some of the most distinguished sufferers. †*[Note.]*—From whence is the Church of which Irenaeus was Bishop said to have been derived?

from place to place, plundered, stoned, cast into prison, and there treated with all the marks of ungovernable fury: their slaves, too, were tortured to charge their masters with abominable crimes in private. Numbers who confessed themselves Christians, after undergoing exquisite torments, were put to death, and their mangled remains thrown into the Rhone; and a few who denied their faith, upon witnessing the steadfastness of their brethren, recovered their firmness and suffered like the rest. One Attalus endured great torture; but the Governor, upon learning that he was a Roman citizen, became afraid of committing himself with a privileged person, and wrote to know the Emperor's pleasure. Aurelius answered "that those who confessed themselves Christians should suffer, but those who renounced the faith should be dismissed." Neither age nor sex was spared: Pothinus, Bishop of Lyons, a venerable person of 90 years of age, and an admirable woman named Blandina, were among the most distinguished sufferers.

Irenæus. } 103. During the persecution at Lyons, Irenæus, a Presbyter of the Church there, was despatched to Rome* with a letter to Eleutherus, the Bishop of that see, touching his Montanism. To his absence on this mission Irenæus probably owed his life. He was a native of Asia Minor, and a pupil of Polycarp. After his return from Rome he was made Bishop of Lyons, in the room of the martyr Pothinus, in which position he acted with so much wisdom and zeal that, according to Gregory of Tours, he made almost all the city Christians. He died, probably by martyrdom, in the year 202. This pious and diligent Prelate composed several works, of which, however, few remain. Parts of the whole of his great work, *A Refutation of Knowledge, falsely so called*,† (*Ἐλεγχος καὶ Ἀνατροπὴ τῆς ψευδωνύμου Γνώσεως*) are extant in the original Greek, and there is an ancient Latin version of the whole.

* Here he probably met with Valentinus, against whose errors his great work was subsequently directed.

† In this work Irenæus says, "we can name the men the Apostles made Bishops in their several Churches, appointing them their successors," whence he shows the authority of the Scriptures, and the truth of the doctrine contained in them.

103. Give a biography of Irenæus, with an account of his works.

Christianity in Britain. } 104. There is a tradition that in the latter part of the second century, probably about the year 178, Lucius, a king or chieftain of Britain, applied to Eleutherus, Bishop of Rome, for assistance with regard to instruction in religion, and that two eminent men were consequently sent over from Rome, by whose means Christianity was widely diffused in this island. Hence, Lucius has been called the first Christian king; but we must remember that he and his dominions were dependent upon the Romans, and consequently we cannot regard this as the first establishment of Christianity by human laws. It is probable that Christianity prevailed in Britain before this time, but Lucius may have been the first British chief who embraced it. It would be natural for him to apply to Rome for fresh instructions, for the Roman language was the common vehicle of information among persons who had made any advance in civilization and education.

The Catechetical School at Alexandria. } 105. When St. Mark was appointed to the care of the Church at Alexandria, that city was already a place of great learning and refinement, and various philosophical sects, especially the Platonic, flourished there. It is believed that St. Mark laid the foundation of the famous Catechetical School, although Athenagoras the Apologist (A. D. 166) is mentioned as the first president of it. At first the instruction given in this school was confined to the principles of Divine knowledge, but subsequently other branches of knowledge were included in the course; probably Athenagoras was the first who presided over the school under this extended system. In the latter part of the reign of Aurelius, Pantænus, a renowned Stoic philosopher, who is said to have received Christianity from the disciples of the Apostles, became the president of the school, and contributed alike to the advancement of its fame and of the Christian religion. About the year 188 he was sent by Demetrius, Bishop of Alexandria, to instruct the people of India or Arabia in the truths of Christianity, and it is reported that he found there a Hebrew

104. Who has been called the first Christian king of Britain? Do you consider that he is correctly so called? Why would it be natural for him to apply to Rome for instructions?

105. Who founded the Catechetical School at Alexandria? What was the state of Alexandria at that period? Give an account of Pantænus. Name some other presidents of the School.

copy of St. Matthew's Gospel, left by Bartholomew. Dr. Burton imagines, however, that the book which he found was not a genuine copy of St. Matthew's Gospel, but a work often confounded with it, called *The Gospel according to the Hebrews*, designed rather to inculcate the doctrines of the Ebionites than those of genuine Christianity. Whether Pantænus resumed the presidentship of the school upon his return is matter of dispute. He was succeeded by Clemens Alexandrinus, Origen, Heraclas, Dionysius, &c.

*Commodus, eighteenth
Emperor of Rome.*

106. The Emperor Marcus Aurelius having died in the year 180, his son Commodus, then in his 19th year, was acknowledged as his successor. During the reign of Commodus, the Christians were in a great measure eased from persecution, in consequence partly of the emperor's indifference to all matters connected with religion, and partly, it is presumed, of the protection shown to them by Marcia, the emperor's favourite mistress, who, notwithstanding her present abandoned life, had once professed Christianity. The consequence of this repose was that the new religion travelled into distant countries, which had scarcely yet submitted to the Roman arms. It was also embraced by persons of rank, as is shewn in the case of Apollonius, the only distinguished martyr in this reign. Apollonius was a Roman Senator, who, upon being accused of professing Christianity by his own servant, made a learned and eloquent apology for the Christian religion before the Senate. He was ordered to be executed, and a similar fate was awarded to his accuser, under the law of Antoninus Pius.

*Clemens
Alexandrinus.*

107. Pantænus was succeeded in the Catechetical school at Alexandria by Titus Flavius Clemens, in the year 188. Clement was born either at Athens or Alexandria: he was a Pagan in early life, and received Christian instruction under Pantænus, whom he succeeded. He taught with great applause, and had Origen and other celebrated men for his pupils. In the persecution under Severus, in 202, he retired to a foreign country for a short time, and is supposed

106. *The reign of Commodus may be considered, from several causes, as favourable to the Gospel.* Show that Christianity was embraced by persons of rank in this reign. Who was Apollonius, and what was his fate?

107. Give a short account of the successor of Pantænus in the Catechetical School of Alexandria. What works did he write? State the nature of them,

to have died about the year 220. Three principal works of his which are extant constitute one whole. They are (1) an *Exhortation to the Heathen*, in which he exposes the nakedness of Polytheism, and demonstrates the truth and excellence of Christianity: (2) *Pædagogus*, or *The Instructor*, intended to instruct a young convert in the practice of Christianity: (3) *Stromata*,* in which he develops the doctrines for which he had already prepared his readers. Other works have been ascribed to him, of which we have only fragments. Clement had great learning and true piety; but he greatly overrated the value of philosophy,† or human reason, as a guide in matters of religion. Like other learned men of his age, he indulged his imagination to excess, and was too apt to interpret the Bible allegorically. We learn from his works that he was desirous of conciliating the heathen philosophers, by making it appear that Platonism and Christianity had many points in common.

108. Commodus died at the latter end of the year 192. He was succeeded by Pertinax and Julianus, whose reigns endured less than half a year. Upon the death of the latter, Septimius Severus, Niger, and Albinus put forth their claims to the imperial diadem, the first A. D. 193. of whom was proclaimed sole emperor in the year 193. His temper and circumstances disposed him to the performance both of the noblest acts and bloodiest severities.

Heresy of Theodotus, and Artemon. } 109. In the earliest part of the reign of Severus the Church began to be infected with a new heresy, formed by one Theodotus, a tanner, of Byzantium, who, in

* From *Στρομάτα*, or *Στροματῆς*, *miscellanies*; literally *tapestry*.

† He belonged to the *Modern Platonists*, or *Eclecetics*, so called from *ἐκλέγεω*, *to select*, because they selected their doctrines from various systems, preferring, however, Plato to other philosophers.

They looked upon the opinions of Plato concerning God, the human soul, and things invisible, as conformable to the spirit and genius of Christianity. Ammonius Saccas, who made pretensions to Christianity all his life, was one of the principal patrons of this system.

as bearing upon heathen philosophy. † [Note].—To what philosophical sect did he belong?

108. What was the character of Severus?

109. Who was Theodotus? Of what heresy was he the founder? How did he differ from some of the Gnostics, &c., upon that point? Who excommunicated him? Mention some of his followers.

A.D. 194. the time of persecution, during the siege of the city by Severus, having, from fear of torture, denied Jesus Christ, to vindicate his apostacy afterwards at Rome added that he had not denied God but man, which was tantamount to asserting the simple humanity of Jesus Christ. Hence, Theodotus is regarded as the founder of the heresy which denies the divinity of our Saviour: for, although some of the Gnostics maintained that Jesus was mere man, and Christ an emanation which descended upon Him from heaven at His baptism, they did not affirm the humanity of *Jesus Christ*. Like the first Socinians, Theodotus taught that Christ was miraculously conceived, and born of a virgin. He was excommunicated by Victor, Bishop of Rome. A celebrated disciple of his was Artemon, or Artemas. Natalus, too, adopted his views, and "was persuaded," says Eusebius, "to be created a Bishop of this heresy, with a salary of 120 denarii a-month." He lived, however, to abjure his errors.

The Patri- } 110. Soon after the Theodotian heresy was
passians. } broached, one Praxeas, a person of Asia, who
had been a Montanist, and was imprisoned for
A.D. 198. the cause of Christ, promulgated a grievous heresy
upon the subject of the Trinity. Discarding all
real distinction between the Father, Son, and Holy Ghost,
he maintained that the two latter were only modes or operations
of the one Being called God. Hence his followers were
called *Monarchians*, because of their denying the plurality of
persons in the Deity; and *Patripassians*, because, as Tertul-
lian shows, their doctrine leads to the belief that the Father
was so intimately united with the Son, that He himself
suffered the anguish of an afflicted life and the torments of
an ignominious death. Their doctrines resembled those of
the modern Unitarians. It does not appear that this sect
separated from the ordinary assemblies of Christians. Arte-
mon, Noetus, Beryllus, Sabellius, and Paul of Samosata
supported this heresy; and Tertullian, Hippolytus, Origen,
and Dionysius of Alexandria opposed it.

110. *Who first broached heretical opinions on the Trinity? What were his views? What name was affixed to his party? What modern sect did they resemble in doctrine? Did they separate themselves from the body of Christians? Give some account of the principal supporters and opponents of the Patripassian heresy?*

Tertullian. } 111. Towards the end of the second century appeared that celebrated Christian author Tertullian. He was born at Carthage, and educated there in the Pagan religion, which, however, he forsook in the beginning of the reign of Severus, and was made a Presbyter of the Church at Carthage. In his writings he showed himself a rigid censor and nice assenter of the severities of religion; until at length, disgusted with some affronts he met with at Rome, and incited by his own vehement and austere disposition, he embraced the errors of Montanus about the year 200, and continued in them until his death about 218 or 220.* He was the first of the Latin fathers in point of time, and his works were very voluminous;† the most famous of them was his *Apology for the Christians against the Heathen*, addressed to the magistrates and governors of the Roman empire. In this work he complains of the unjust and illegal proceedings against the Christians; demonstrates the falsehood of the charges of crime brought against them; shows their temperance, piety, obedience, soundness of principle, and the unreasonableness of laying national calamities at their door; and asserts the superiority of Christian virtues over those of the Pagan philosopher.

Doctrine, Government, &c., in the Second Century. } 112. Although the genius of heathen philosophy had in the second century made some progress even in the body of the Christian Church, still the established creed remained in a great measure uncorrupted, and no open secession from the whole body of Christians had yet taken place. The doctrine of the Trinity was strongly asserted by the Fathers, who were strenuous also in maintaining the other articles of the faith. Attempts, however,

* It is placed as late as 246 by some writers, who say that he became an Heresiarch, and founded a sect at Carthage called Tertullianists.

† His works consist of about thirty short treatises, and are nearly all of a polemic cast, argumentative, vituperative, and severe. For information concerning them, see Bishop Kaye's *Ecclesiastical History*.

111. Give a brief history of Tertullian, and of his opinions at different periods of his life. What was his most famous work? Give a short account of its contents. †[Note.]—How many works did he write?

112. What was the general state of Christianity in the second century? Did any open secession take place in the course of it? Give a short account of the government and practices of the Church at this period. What practice led to the Roman doctrine of purgatory? With what view were prayers for the dead offered up? What festivals took their rise in this century.

were made in some instances to accommodate the text of Scripture to the corrupt practices of the heathen. The Bishops and Presbyters, according to Mosheim, (whose opinion on this point is controverted) were chosen by the people, and subsisted upon a portion of the voluntary offerings which were paid by every believer. At first each Christian society formed within itself an independent republic, unconnected with its neighbouring state by any other alliance than that of a common faith : yet peculiar respect was paid to Churches founded by the Apostles, and in time the Bishops of a province met together in the capital in spring and autumn, forming what was called a Synod by the Greeks and a Council by the Latins, whose decrees, styled Canons, regulated controverted points of faith and discipline. The Bishop of the city where the Synod was held was eventually called Metropolitan, or Primate. The Sacrament of the Lord's Supper was celebrated at every meeting for Divine worship, and administered alike to old and young. Baptism was publicly performed at Easter and Whitsuntide,* by three immersions, and succeeded by confirmation. The earliest records testify that infant baptism was usual in the Church: one sponsor only was required, which was usually the parent of the child. Prayers for the dead were offered up : this practice, which led to the doctrine of purgatory, was not instituted from any belief of that state, but to implore the Almighty to deal with the departed in mercy, not in justice, and as a testimonial of belief in the immortality of the soul, the consciousness of which they conceived to be suspended till the general resurrection. The feast of Whitsuntide possibly took its rise in this century, as well as that of Christmas; and the fifty days between Easter and Whitsuntide were observed as a festival, and the weekly fasts, which were observed till the ninth hour (i.e. three in the afternoon), were intermitted. Offenders who had relapsed into idolatry, or fallen into gross sin, were excluded from the assemblies of the faithful, till they were humbled by a public confession. and gave undeniable proofs of their sincere repentance.

*Number of Christians
in the Second Century.* } 113. The tale of the Thundering
Legion shows that in the second
century the ranks of the Imperial

* Whit-Sunday, or White-Sunday, because on this day the neophytes or candidates for baptism wore white garments.

113. What means have we of ascertaining the number of Christians in the

army were filled with Christians; and we learn from Tertullian that they held various offices in the state, not excepting that of Senator, as we have also seen in the case of Apollonius, the martyr in the reign of Commodus. Indeed, their number had now become so great that to have excluded them from public stations would have been attended with much public inconvenience.* The heathen priests and philosophers were alarmed by this increase of Christianity, and opposed it as well by setting up imaginary rivals to Christ and his Apostles, as by exciting the people to demands of blood.

*Persecution
by Severus.*

114. The early part of the reign of Severus was so far favourable to the Christians, that no additions were made to the severe edicts in force against them. Probably they were indebted for this lenity to Proculus, a Christian, who cured the emperor of a dangerous distemper. But this precarious peace, interrupted A.D. 202. by the partial execution of severe laws, was terminated in the year 202, by an edict† more intolerant than any which had preceded it. This edict prohibited every subject of the empire, under the penalties of death and confiscation of property,‡ from embracing the Jewish or Christian faith. The persecution raged violently for seven years, in various parts of the empire; but nowhere was it felt more bitterly than at Alexandria, which was visited by the emperor about this time. Among the sufferers were Leonides, father of the renowned Origen; and Potamiana, a woman not less distinguished for chastity than for beauty, who, with her mother, Marcella, was burned to death, boiling pitch being poured over their naked bodies. These calamities induced Tertullian to compose his *Apology* and some other works.

*Tertullian says if the Christians had unanimously retired to any other country, the empire would have become a mere desert and solitude.

† Dr. Burton suggests that the unwillingness of Jews and Chris-

tians to serve in the army gave rise to this edict.

‡ The express terms of the edict are lost, but we know from other sources that these were the penalties.

second century? **[Note.]*—What is Tertullian's testimony upon this point? How did the heathen priests and philosophers oppose the increase of Christianity?

114. To what were the Christians indebted for lenity in the early part of the reign of Severus? What was the nature of the edict subsequently issued against them? †*[Note.]*—What is supposed to have given rise to this edict? How long did the persecution rage? Where was it most severe? Name some of the chief sufferers.

Life and Writings of Origen. } 115. The industry, erudition, and accomplishments of Origen justly entitle him to the most distinguished place amongst the Christian writers of the third century. He was born in the year 185, of Christian parents, in Egypt, and his education, commenced under a learned and devout father, was completed under Clemens Alexandrinus, and the philosopher Ammonius Saccas. When his father Leonides suffered martyrdom under Severus, the urgent entreaties of his mother were barely sufficient to prevent her son, then only a youth of seventeen, from suffering in the same cause. He wrote, however, to his father in prison, exhorting him to steadfastness in the faith, although the support of his wife and seven children depended upon his life. The property of the family having been confiscated, Origen supported them for a short time by teaching languages; but upon the retirement of Clemens in 203, although only 18 years old, he was advanced to the mastership of the Catechetical school at Alexandria, the reputation of which he greatly extended. In the year 218 he paid a short visit to Rome; and upon his return to Alexandria, associated his former pupil Heraclas with him in the school, so that he had more time to devote to theology and the exposition of the Scriptures. Being compelled in 215* by the persecution under Caracalla to flee from Alexandria, he retired to Cæsarea in Palestine, where, upon the occasion of a subsequent visit about 228, he was ordained presbyter by Theoctistus, Bishop of Cæsarea, and Alexander, Bishop of Jerusalem. Demetrius, Bishop of Alexandria, complained of the irregularity of foreign Bishops ordaining *his* layman, which complaint was met by the plea that Demetrius himself had furnished Origen with a commendatory letter.† Controversy ensued, and in the year 230 Demetrius assembled two councils against Origen, the first of which banished him

* We have proof of his extended fame about this time in the facts that an Arabian prince invited him to his court to impart Christian instruction, and that Mammæa, mother of the emperor Alexander Severus, sent for him to Antioch to hear him preach.
 † This was the usual letter from a bishop, testifying to the soundness of faith, by which a Christian was admitted to communion with the Church in any country which he visited.

115. Give a detailed account of the life and literary labours of Origen.
 *[Note].—Give proofs of his extended fame. What was the peculiarity of

from Alexandria, and the second deprived him of his clerical office. He now settled at Cæsarea in Palestine for a time, but was driven from it to Cæsarea in Cappadocia by the persecution under Maximinus, in 235. Upon the death of Maximinus he returned to Palestine. In the Decian persecution he endured imprisonment and torture; and he died at length at Tyre, in the 69th year of his age, A.D. 253. The character of Origen, although uncommonly exalted and amiable, was not without its dark shades. Charmed with the subtleties of the Platonic philosophy, he blended it with Christianity; and maintained that the Scriptures were not to be literally, but allegorically explained.* He threw out some crude opinions, for which in the next age he was considered heretical, and his works were condemned by Bishops and Councils. Charitable and generous to others, his rigour and self-denial were carried to an extreme which proved prejudicial to his constitution, and which in one instance in particular extended to absurdity.† The number of his literary performances exceeds that of any other Christian writer in the early ages.‡ He composed Commentaries,§ Scholia, and Homilies upon the Bible, parts of which still exist; treatises upon prayer, and the principles of religion; and eight books in defence of Christianity against the attacks of Celsus, which are still extant. His most laborious work was his *Hexapla*, by which he undertook to remedy the mistakes that had crept into the text of the Septuagint. It consisted of the Septuagint; the three translations of Aquila,||

* The same system is observable in the works of his master, Clements. With expositors of this school, every passage in Scripture contained three meanings—one, literal or historical; another, conveying a moral lesson; and a third, mystical or spiritual.

† Although disposed to turn every thing in Scripture to allegory, he yet construed the passage in *Matt. xix. 12*, literally, and emasculated himself in order to avoid temptation in his intercourse

with his female pupils.

‡ From his laborious assiduity he acquired the name of *Adamantius*.

§ He was the first Christian writer who attempted a literal commentary of the sacred text.

|| A native of Pontus, who became a Jewish proselyte after having been converted to Christianity. His translation was very close, and was highly esteemed by the Jews.

Origen's method of interpreting Scripture? [Note.]—From what source did he derive it? [Note.]—Why was he called *Adamantius*? What are the principal errors that have been ascribed to him?

Symmachus,* and Theodotus;† and the Hebrew text in its original characters, and also in the Greek characters, arranged in six parallel columns. He subsequently added two other Greek translations, and the whole work was then called *Octapla*. The principal errors ascribed to him are derived from his four books *περί δρχών*, and are—(1) the pre-existence of human souls, and their incarceration in material bodies, for offences committed in a former state of being: (2) the pre-existence of Christ's human soul, and its union with the Divine nature: (3) the transformation of our material bodies into etherial ones at the resurrection: and (4) the final recovery of all men, and even devils, through the mediation of Christ.

Persecution at Rome. } 116. The persecuting edict of Severus was issued during the emperor's absence from Rome; but he sent to the capital an order for bringing before the prefect all persons attending illegal meetings, under which term Christian assemblies were made to rank. In 203 the emperor returned to Rome, A.D. 203. and celebrated a triumph with great magnificence for his successes over the nations he had subdued in his recent expeditions. In the following year he chose to celebrate the Secular games‡ out of their regular A.D. 204. course. These spectacles and solemnities were attended with their usual consequences to the Christians, who were unwilling to join in them, and there is but little doubt that the cruelty exercised against them was terrible. Zephyrinus was Bishop of Rome at this time.

* First a Samaritan, then a Jew, then an Ebionite. His translation, which M. Tillemont places about 169, takes considerable liberties with the original.

† A disciple of Tatian, and subsequently a Jew. His translation is supposed to have been made about 185. It holds a middle rank

between the servile closeness of Aquila and the freedom of Symmachus.

‡ These games gave occasion to Tertullian to write his piece *de Spectaculis*, in which he earnestly dissuaded the Christians from being present.

116. What was the state of the Christians at Rome during the reign of Severus? What was the nature of the order sent by the Emperor in his absence? § [Note.] —What work did Tertullian write upon the subject of the Secular Games, and what was his advice to the Christians? Who was Bishop of Rome during the persecution under Severus?

Defence of Minutius Felix. } 117. About the year 210, an eminent Christian lawyer of Rome, Minutius Felix, wrote an excellent and elegant Defence of the Christian religion, in the form of a dialogue between a Christian called Octavius, and a Heathen called Cecilius, who was converted by the full and convincing answers given to his arguments and reproaches of the Christian religion, and the recital of the noble triumphs of the Christians in their innumerable sufferings.

Rapid Succession of Roman Emperors. } 118. The Emperor Severus died at York, A.D. 211, after a residence of two years in Britain.* He was succeeded by his son Caracalla, who was slain in 217, after a barbarous reign of six years. Macrinus succeeded to the imperial purple, but was slain in 218; whereupon Elagabalus obtained the vacant eminence, and he too was slain in the year 222, after a reign of less than four years. This quick succession of Roman emperors was favourable to the diffusion of Christianity. The events attending their lives and deaths, and the artifices of candidates for the diadem, naturally engaged much public attention, and suspended the execution of those sanguinary edicts intended for the destruction of the Christians.

Alexander Severus, twenty-fifth Emperor of Rome. } 119. Upon the death of Elagabalus in 222, Alexander Severus was acknowledged emperor. He was an excellent and virtuous prince. The laws against the Christians were not repealed by him, so that in his vast empire instances occur of Christians suffering death in his reign; yet from the influence of his mother, Mammæa, he showed kind feelings towards them in various ways, and was indeed the first Roman emperor by whom they were expressly tolerated. It is said that he

* We have no means of forming in this island during the emperor's an opinion as to the persecution residence here.

117. Give an account of Minutius Felix and his work. What effect was produced by his Defence?

118. Where did Severus die? What was there that was favourable to Christianity after his death?

119. What was the disposition of Alexander Severus to the Christians? Was there any persecution during his reign? Give instances of his favourable consideration of Christianity. What is the earliest evidence which we possess of the setting apart of buildings for Christian purposes? In what manner were the first Christians accustomed to meet for worship?

had an image of Christ in his chamber, where he performed his daily devotions ; but, as a blind man without full knowledge, he placed Christ with Orpheus, Appollonius of Tyana, and his other deities. He adopted the custom of the Christians in their ecclesiastical appointments, by publishing the names of intended governors of provinces and cities, and inviting objections against their fitness. Moreover, he inscribed upon his palace and public buildings the Christian command, *do not that to another, which you would not have another do to you*, and once designed to erect a temple to Jesus Christ. In addition to these evidences of a favourable feeling towards Christianity, he adjudged a piece of ground in dispute between some tavern-keepers and the Christians to the latter, saying, "it is better that God be there worshipped in any manner, than that the place should be put to such uses as they (the tavern-keepers) designed it for." Supposing that there was some building upon the spot of ground, we have here the oldest testimony of any edifice publicly consecrated to the worship of our holy religion, known to be such by the Pagans. The early Christians, as we have seen, were accustomed to meet for worship in each other's houses.

Council of Iconium. } 120. In this reign, probably about the year 231, the Council of Iconium* was called, to determine a controversy concerning the validity

A.D. 231. of the baptism administered by the Montanists. Familianus, and fifty Bishops from Phrygia, Galatia, Cilicia, and Cappadocia, were present. It was resolved that all baptism administered out of the Church was to be rejected, as had been done before in Cappadocia by immemorial custom. Before this time, the Montanists, who were not as first schismatics, appear to have refused to join in communion with the other members of the Church. They formed themselves into separate communities, adhering, however, to the outward form of ecclesiastical government which had now been established two centuries. It was the admission of members into the Church by the sacrament of

* A city of Lycaonia, to which driven from Antioch. Paul and Barnabas returned when

120. When, and for what purpose, was the Council of Iconium called? By whom was it attended? What decision did it come to? Were the Montanists schismatics at this period?

baptism used by them which led to the decisive step taken against them by the Council of Iconium.

Maximinus, twenty-sixth Emperor of Rome. } 121. Alexander Severus was slain by his soldiers in his tent, in a campaign against the Germans, in the year 235, and was succeeded by Maximinus, an

A.D. 235. old soldier who was instrumental to his death. He was a giant in stature, and of a most cruel temper. No sooner was he secure in his high station than he put to death all such as had been intimate with Alexander, and banished those who had been advanced by him. In the midst of so much cruelty and bloodshed, no wonder that the savage included Christians in his persecution : yet the severities they endured were probably to be ascribed more to his displeasure at their attachment to the former emperor, and their having been protected by him, than to their religious principles. The persecution in his reign was directed chiefly against the Bishops and ministers of the Church, as the pillars and propagators of Christianity. Maximinus was slain after a reign of three years ; and his successors, Maximus and Balbinus, who reigned jointly, shared the same fate soon after.

Gordian, twenty-eighth Emperor of Rome. } 122. Gordian succeeded to the empire in the year 238, at the age of fourteen. He was a youth of excellent disposition ; and during his reign the Church enjoyed

A.D. 238. tranquillity, and Christians used to meet in large assemblies to settle their own affairs without molestation. We have a record of ninety Bishops having met in council at Carthage, upon the heresy of one Privatus, which shows that the Gospel had at this time made very great advance in Africa.

Heresy of Beryllus. } 123. In the reign of Gordian, about the year 242, the Church in Arabia was disturbed by Beryllus, Bishop of Bostra, who asserted that our Saviour before His Incarnation had no proper subsistence, no personal deity, but only a derivative divinity from the Father afterwards. Praxeas and

121. What was the character of the successor of Alexander Severus ? To what do you ascribe his cruelty to the Christians ?

122. What was the state of the Church during Gordian's reign ? Show that the Gospel had made considerable advance in Africa during his reign.

123. What was the nature of the heresy which disturbed the Church in Arabia in the reign of Gordian ? Who disseminated similar errors ? Who confuted this heresy, and what was the consequence ?

Noetus* had already disseminated similar errors, and they were subsequently modified and brought into greater notice by Sabellius. The Bishops of Arabia met, but could not convince Beryllus of his errors; whereupon they requested the assistance of Origen, by whom he was so lucidly confuted that he returned into the bosom of the Church.

Philip, twenty-ninth Emperor of Rome. } 124. Gordian was succeeded by Philip, an Arabian of dishonourable parentage, in the year 244. Notwithstanding many unjustifiable actions, he has been held to

A.D. 244. have been a Christian, and consequently the first Christian emperor of Rome. That this opinion is fallacious is highly probable; but thus much may be deduced from it, that the clemency of the emperor was favourable to Christianity, and that the doctrines of the Gospel were embraced by many, whom the dread of a persecuting tyrant would have prevented from making an open profession of their faith in Christ. The only disturbance during this reign was occasioned by a popular outbreak at Alexandria, in which many lives were lost.

Cyprian. } 125. In the year 246, the famous Cyprian, a teacher of rhetoric at Carthage, was converted to Christianity, in the 46th year of his age. He A.D. 246. was soon after ordained presbyter; and, with the exception of Novatus and four other dissentient presbyters, he was unanimously made Bishop of Carthage in 248. In the Decian persecution, A.D. 250, he secured his safety by a prudent retreat, contriving during his exile to regulate the affairs of his Church, to which he returned at the close of the persecution. He then entered into a spirited controversy with Stephen, Bishop of Rome, concerning the re-baptising of heretics, contending, in opposition to the arrogant Stephen, that baptism by heretics was null. The severe edicts of Valerian were fatal to Cyprian. He was first banished to Corubis, about 50 miles from Carthage, and in the following year recalled to Carthage, where he was

* Noetus was refuted in a treatise by Hippolytus, still extant.

124. Who has been called the first Christian Emperor of Rome? Was he correctly so called? What inference do you draw from the opinion that he was a Christian? Was there any disturbance during his reign?

125. Give an account of the life and writings of Cyprian. What schism took place in the Church during his Episcopate? What were the principal controversies in which he was engaged?

confined to the narrow limits of his own garden. Refusing to purchase life by sacrificing to the Gods, he was beheaded in the year 258. Naturally ardent, and attached to the works of Tertullian, he imbibed much of the spirit of that gloomy Montanist: and having high ideas of episcopal power and great intrepidity of character, he was an energetic prelate and severe disciplinarian. His works, which are nearly all practical, consist of 81 Epistles and 14 Treatises. The Novatian schism took place during his Episcopate. Amongst the chief controversies in which he was engaged were those upon the subject of the lapsed, baptism by heretics, and Novatianism.

<p><i>Decius, thirtieth Emperor of Rome.</i></p>	}	<p>126. Philip fell in a mutiny of soldiers, in the year 249, and was succeeded by Decius Trajan. For forty years the Church had enjoyed comparative tranquillity and made proportionate advances; but prosperity had produced not unusual effects by introducing various corruptions and growing laxity of discipline. The reign of Decius brought with it a fiery trial of Christianity, which Cyprian regarded as a chastisement from Heaven for the corruptions which had grown up with the Church's security. Eusebius ascribes this fearful persecution to the hatred of Decius for his predecessor Philip, whom he accounted a Christian: others attribute it to the triumphant increase of Christianity, and the consequent declension of Paganism. Decius, it is said, was so enraged to see the religion of the empire trodden under foot, and undermined by a novel sect, that he issued edicts to the governors of provinces, commanding them to proceed against the Christians with the utmost severity, and to spare no kind of torments, unless they sacrificed to the Gods. Nothing can be imagined more dismal than the storm which followed in all parts of the empire: the heart sickens at the recital of the ingenious and diversified tortures to which the Christians were exposed. Some apostatized,* but the greater part re-</p>
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* Those who secured safety by sacrificing, *i. e.* offering incense

126. What was the state of the Church upon the death of the emperor Philip? What was the conduct of Decius towards the Christians? What in the character or circumstances of the emperor Decius induced his conduct towards the Christians in different parts of his reign? In what state was the Church found in different parts of his reign? What kind of persecution was it? Give instances of persons who suffered under it. What effect did it produce upon the Church both at the time and afterwards?

mained unshaken. Fabianus, Bishop of Rome, was put to death; Alexander, Bishop of Jerusalem, and Babylas, Bishop of Antioch, died in prison; Origen also underwent many cruel tortures. "There was general confusion and consternation," says an old writer; "the laws of nature and humanity were trodden under foot; friend betrayed his friend, brother his brother, and children their parents, every man being afraid of his nearest relations. By this means the woods and mountains became full; the cities and towns empty."

Monachism. } 127. Hence arose monks* and hermits.† The prevalence of Platonic Christianity, and the belief that solitude, contemplation, and abstinence were necessary to elevate the soul to a knowledge of Divine truth, had already prepared the way for monachism, which assumed a definite form in the Decian persecution, during which Paul of Thebes, the first Christian hermit, fled into the Egyptian deserts, and led there a solitary life for ninety years. His example was followed by many others, and a voluntary seclusion from secular affairs came to be inculcated as the perfection of piety and virtue.

Lapsed Christians. } 128. Commotions and contests arose in different parts of the Church in the reign of Decius from the number of Christians chargeable with defection, called "lapsed" Christians. These wished to be restored to Christian fellowship, without submitting to that severe penance which the laws of the Church prescribed. In Egypt and Africa many persons, to obtain more ready pardon of their offences, resorted to the intercession of the martyrs,‡ and obtained from them *letters of*

before the idols, or by certificates purchased with money, were distinguished by the opprobrious names of "Sacrificers" (*Sacrificatores*), "Incensers" (*Thurificatores*), and "Certificated" (*Libellatici*). Persons who delivered the Scriptures up to persecutors were called *Traditores*.

* From *μονός*, *solitary*.

† From *ἐρημος*, *desert*.

‡ By martyrs must be here understood persons who were either under sentence for their religion; or had endured some suffering for it, and were uncertain what further would befall them.

127. What was the origin of Monachism? How was the way for it prepared? Who was the first Christian hermit?

128. Give an account of the controversy arising out of the case of the Lapsed. Who took a prominent part in it? What was the result? What Synods were

*peace** (*libellos pacis*), i. e. papers in which the dying martyrs declared that they considered the persons worthy of their communion, and wished them to be received and treated as brethren; in consequence of which they were taken into communion again sooner than the rules of the Church otherwise allowed. The presbyters who had opposed Cyprian's election to the Bishopric of Carthage were very active in the controversy which ensued, and were not only too ready themselves to admit offenders who produced such letters, but urged others not to wait for the consent of the Bishop, which had heretofore been considered necessary. But Cyprian, though not disposed to derogate from the honour of the martyrs, was opposed to this excessive lenity, and wished to limit the effects of the letters to persons in danger of dying, to which effect he issued directions† during his absence in the Decian persecution. Upon his return to Carthage he convened a Synod to compose the differences which still existed with regard to the lapsed. This Synod decreed that the lapsed, being of several sorts, should be treated according to the nature of their crimes—that the *Libellatici* should be soon admitted to reconciliation; that the *Sacrificati* who had begun to do penance in health should be restored to communion in dangerous sickness, but those who deferred penance till sickness arrived should be refused absolution; and that ecclesiastics who had fallen into idolatry should be for ever excluded from the ministry. Similar regulations were adopted by a Synod assembled by Cornelius at Rome, and Novatian, Novatus, and their party were excommunicated.

The Novatian Schism. } 129. After the martyrdom of Fabian, the Church of Rome continued without a Bishop for more than a year, when Cornelius was elected to that office in the year 250. There was at this time a presbyter named Novatian in the

* The Pope claims the power to grant spiritual indulgences from these *letters of peace*, which seem to have been first used about the middle of the second century.
† Dionysius, Bishop of Alexandria, issued similar directions to his clergy.

assembled upon the subject? What were *letters of peace*? **[Note].*—From whence does the Bishop of Rome claim power to grant spiritual indulgences?

129. Give an account of the schism which ensued upon the appointment of Cornelius to the Bishopric of Rome. What part was taken by the Bishop of Carthage? What was the conduct of Novatus? By what does he appear to have been actuated? By what name were the Novatians known? What

Church at Rome, who rigorously maintained that the lapsed ought never to be absolved by the Church. Most of the other presbyters, as well as Cornelius, were of a different opinion. Hence, Novatian strongly opposed the election of Cornelius; and when the latter was chosen, not only withdrew himself from communion with him, but got himself irregularly ordained Bishop by three Bishops from obscure places in Italy. This raised a great disturbance in the Church at Rome, and the heads of both parties sent intimation of the elections to Carthage. Cyprian, after due inquiry, recognized Cornelius as the Bishop of Rome. Novatian thereupon founded a new sect, which had for its adherents many who were pleased with the severity of its discipline. The principal coadjutor of Novatian* in this schism was Novatus, a presbyter of Carthage, who fled to Rome in order to escape the condemnation of Cyprian, with whom he had been for some time in hostility, and seems to have been actuated mainly by a love of opposition, for he contended for extreme lenity in re-admitting the lapsed because Cyprian recommended caution; yet joined Novatian at Rome, who became a schismatic on account of the extreme rigour of his views. The Novatians do not appear to have corrupted the doctrines of Christianity, but by the severity of their discipline they produced a lamentable schism, assuming to themselves the distinctive appellation of *Cathari*, from *καθαροι*, *pure*. They were excommunicated (as stated in the preceding paragraph) by a Council at Rome; and subsequently the first Council of Antioch was summoned against them.

<i>Gallus,</i> <i>thirty-first Emperor</i> <i>of Rome.</i>	}	130. Decius perished in an attack upon the Goths, A.D. 251, and was succeeded in the empire by Gallus, who in a short time after his accession renewed the persecution against the Christians, which had considerably abated. Without issuing new decrees, he enforced the former ones, compelling the
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* Fabius, Bishop of Antioch, mentioned as inclined to agree is the only Bishop of any note with Novatian.

Councils excommunicated them? **[Note.]*—What Bishop was inclined to agree with Novatian?

130. What was the conduct of Gallus towards the Christians? What opinion influenced the persecution in this reign? What was the conduct of Cyprian? Name some eminent sufferers.

Christians to sacrifice. A pestilence then raging in the empire contributed to influence the persecution, for visitations of this sort were charged upon the lenity shown to the Christians. Cyprian vindicated Christianity from this vulgar and popular objection, in a treatise addressed to Demetrian, the Proconsul of Carthage. In this persecution Cornelius, Bishop of Rome, was first banished and then beheaded, and his successor Lucius suffered a like fate.

<i>Valerian, thirty-second Emperor of Rome.</i>	}	131. After a short reign, Gallus was slain, A.D. 253. He was succeeded by Valerian, who began his reign with many kindnesses towards the Christians, entertaining them even in his own family. But after about four years of peace, a most bitter persecution broke out. In the year 257, Valerian, at the instigation of his prime-minister, Macrianus, who charged the Christians with hindering by wicked charms the prosperity of the empire, issued an edict, commanding all persons to adopt the religious ceremonies of Rome, prohibiting the Christians from holding meetings, and ordering Bishops and other teachers into exile. The martyrs in this persecution were innumerable : among the chief of them was Stephen, Bishop of Rome, who was succeeded by Xystus : Cyprian also, Bishop of Carthage, was banished, and subsequently put to death. Next year, 258, Valerian published a still more severe edict, wherein he ordered that Bishops, Presbyters, and Deacons should be put to death without delay : that senators and persons of rank should forfeit their honours and estates, and their lives also, if they persisted in Christianity : that ladies should lose their property and be sent into banishment : and that the imperial household should be imprisoned. At Rome, Xystus the Bishop, and Laurentius a Deacon were roasted before a slow fire ; and in all the provinces numbers of Christians were put to death, or exposed to sufferings worse than death. After the death of Xystus, the Church at Rome continued for nearly a year without a Bishop ; but upon the persecution somewhat abating, Dionysius was appointed to that office.
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131. How was the emperor Valerian disposed to the Christians in the early part of his reign ? How and in what respects did his conduct to them change ? What happened to them in consequence in different parts of the empire ? Give instances of the treatment which individual Christians met with in the latter part of his reign.

Lapsed Bishops. } 132. In the year after the accession of Valerian, an application was made to Cyprian concerning the case of the Spanish Bishops, Basilides and Martial, who had been deprived, for idolatry and other crimes, and whose places had been supplied by Felix and Sabinus. Although they owned their guilt, pushed on by envy and ambition they repaired to Rome, with the view of obtaining favourable letters from Stephen,* who was surprised into compliance with their request, so that on their return to Spain they were more insolent than ever. The case was laid before Cyprian, who summoned a council, at which it was decided that the deprivation of Basilides and Martial, and the ordination of Felix and Sabinus, ought to stand good, and that the credulity of Stephen had been imposed upon.

Infant Baptism. } 133. The peace which the Church enjoyed in the early part of Valerian's reign gave opportunity to the Bishops to make several regulations. Among others, a council was called at Carthage, by Cyprian, concerning the time of baptising infants, a question started by Fidus, an African Bishop, who asserted that baptism was not to be administered until the eighth day, as circumcision was under the Jewish law. The council decided that it was not necessary to defer baptism until the eighth day, nor was the mercy of God to be denied to any as soon as born into the world.

Baptism by Heretics. } 134. Different customs prevailed in different Churches as to the manner in which those who had been baptised by heretics should be received into the Church. Many of the Eastern and African Churches classed such persons among the catechumens, and

* If the Church of Rome did not recognize a Bishop of another place, the members of his flock would be excluded from communion upon visiting that city; and as Rome was the most influential city in the world, it became important that it should recognize the appointment of a Bishop.

132. Give an account of the case of the Spanish Bishops, Basilides and Martial. What part did Stephen, Bishop of Rome, and Cyprian, Bishop of Carthage, take respectively? **[Note.]*—Why did the Spanish Bishops appeal to Rome?

133. When was the question of infant baptism decided. What was the decision of the Council at Carthage upon the subject?

134. Was there uniformity of practice in the early Church upon the subject of

held that it was absolutely necessary to rebaptize them.* But the Church of Rome, and other European Churches, regarded the baptism administered by erring Christians as valid, and therefore received reclaimed heretics simply with imposition of hands and prayer.† This diversity long prevailed without giving rise to contention. But in this century A. D. 256. the Asiatic and African Christians decided in several councils, and especially in two at Carthage, in 255 and 256, that heretical baptism was null and void. When this came to the knowledge of Stephen, Bishop of Rome, he roughly excluded the Eastern Christians from communion with his Church. A warm controversy arose; but the discord was healed partly by the moderation of Cyprian, and partly by the death of the haughty Stephen.

135. The Sabellians were so called from *The Sabellian* } Sabellius, an African Presbyter or Bishop, *Heresy.* } at Ptolemais, a district of Pentapolis, who started his heretical notions about A. D. 257. He A. D. 257. taught that there is but one person in the God-head, reducing the three persons in the Trinity to three characters or relations, and maintaining that the Word and Holy Spirit are only emanations or functions of the Deity. Thus, he compared the Divinity to the sun, of which the Father would be analogous to the substance, the Son to the light, and the Holy Ghost to the heat. This doctrine somewhat differed from that advanced by Praxeas, Noetus, and Beryllus, with which it has sometimes been identified. The former heretics supposed that the Father *personally* assumed

* A distinction was made between *Apostates* and *Heretics*. The former were re-admitted by imposition of hands; but the latter, who had no baptism but what was conferred by heretical persons, were re-baptized.

† Heresies had always risen in the East; Rome had been comparatively little vexed with them. This may explain the difference between the Churches of Rome and of the East upon the subject of heretical baptism.

baptism by heretics? What was the practice of the Church of Rome? * [Note.] —What was the practice of the Eastern and African Churches with regard to (1) Apostates and (2) Heretics? What was the decision of the Councils held at Carthage upon the subject? State how the Bishop of Rome received that decision. † [Note.]—Can you account for the difference upon this subject between the Churches of Rome and of the East?

135. Who was Sabellius? When did his heresy arise? What was the nature of it? Distinguish between Sabellianism, and the heresies of Praxeas, Noetus, and Beryllus. By what Bishop was Sabellianism checked; and by what Council was it condemned?

the human nature of Christ; whereas Sabellius held that it was only a part of the Divine nature, which was put forth as an emanation and became united with the Son, and the Holy Spirit he considered to be a similar portion of the supreme Father. The Sabellian heresy was checked by the opposition of Dionysius, Bishop of Alexandria, and its author was condemned in a council held at Rome, in the year 268.

Gallienus, thirty-third Emperor of Rome. } 186. Valerian having been taken prisoner by Sapor, King of Persia, (by whom he was subsequently flayed alive,) his son Gallienus became emperor, A.D. 260. National calamities attended his advent to power; and recollecting that while his father favoured the Christians, Heaven smiled upon his designs, Gallienus by his edicts relaxed the persecution against them, and allowed them a full freedom in the use of their religion. Although the Church was not wholly without troubles and martyrs, it may be said that from this time it enjoyed a peace of forty years.

Dionysius of Alexandria. } 187. In the first year of the reign of Gallienus great miseries were endured in Egypt, and especially at Alexandria, in consequence partly of the pretensions of Macrianus and his sons to the empire, and partly of the prevalence of a frightful famine. It was about this time, or perhaps a little earlier, that Dionysius, surnamed the Great, a pupil of Origen, who succeeded Heraclas in the Bishopric of Alexandria, was engaged in confuting the errors of Sabellius. He wrote with so much zeal against the Sabellian heresy as to appear to fall into an opposite error, and his enemies charged him with asserting, not only a distinction of persons, but a difference of essence, in the Godhead, i.e., with holding the doctrine that the Son is not of one substance with the Father. His reply to these charges was put forth in a work entitled *Refutation and Defence*, wherein it appears that he gave a satisfactory account of his views of the Trinity. Soon afterwards he was engaged in a controversy with Nepos, an Egyptian Bishop, who in his *Refutation of the Allegorists* maintained

186. What was the conduct of Gallienus towards the Christians?

187. Give a short account of Dionysius of Alexandria. What heresy did he refute? What effect did his zeal against Sabellianism produce upon his own opinions? What doctrine was he charged with holding? State what works he published.

the doctrine of a sensual millenium. He confuted this doctrine both *viva voce* and in a work *On Promises*; and so successful was he that he converted Coracio, the leader of the millenarians in the place of Nepos, who was now dead. Dionysius died at Alexandria, about the year 264.

Paulianists. } 138. The Paulianists, or Paulians, derived their name from Paul of Samosata, in Syria, who was elected Bishop of Antioch A.D. 260. He asserted the simple humanity* of Christ; but maintained that the spirit of the Father had descended upon Him, dwelt within Him, and empowered Him to work miracles and instruct mankind. He so concealed his real sentiments, however, under ambiguous forms of speech, that repeated councils failed to convict him; but at last, in 269, he was deposed and excommunicated, although under the protection of the Queen of Antioch he continued to enjoy the emoluments of his episcopal rank for four years. He was finally rejected by a decree of Aurelianus, in the year 272, and Domnus, the Bishop elect, was thus confirmed in his office. The followers of Paul were not very numerous; yet his distinguished rank, his ostentation, his opulence, and his vigorous opposition to the decrees of councils attracted general attention.

Gregory } 139. Gregory, Bishop of Neocæsarea
Thaumaturgus. } in Pontus, surnamed Thaumaturgus,† flourished in this reign. His original name was Theodorus; he was born of heathen parents about the year 200, and having become a pupil of Origen at Cæsarea in Palestine was converted about 231. Soon after his ordination in 240 he was appointed Bishop of Neocæsarea, where he died in 270, having retired for a short time in the Decian persecution. The miracles ascribed to Gregory have bestowed upon him a degree of celebrity which probably he would not have derived from his few literary productions. The Sabellians claimed him, though unjustly, as a favourer of their views, because in explaining to the heathen that the Father

* For this reason he is sometimes accounted the Father of Socinianism. † From *θαυματουργός*, a worker of miracles.

138. Who was Paul of Samosata? What was the nature of his heresy? * [Note.]—Why has he been accounted the father of Socinianism? Was he ever deposed from his Bishoprick?

139. State what you know of Gregory Thaumaturgus. † [Note.]—Why was he called Thaumaturgus? Did the Sabellians claim him justly?

and the Son are one in essence, he seemed to say that they are two only metaphysically, not really. He wrote several epistles, an oration in praise of Origen, a paraphrase on Ecclesiastes, and probably a creed.

*Aurelian,
thirty-fifth Emperor
of Rome.*

140. Claudius,* who was proclaimed emperor when Gallienus was slain in the year 268, reigned little more than two years, when he was succeeded by Aurelian in the year 270. For four years the Christians enjoyed peace. But in the fifth year of his reign, Aurelian, prompted either by his own superstition, or by that of others, prepared to persecute them. Before his edicts, however, had been published over the whole empire, he was assassinated at Thrace, A.D. 275. At his death an interregnum of six months ensued, and the succeeding emperors were Tacitus, Probus, and Carus, whose reigns were not unfavourable to Christianity.

Manichæism. } 141. Manichæism took its rise in the reign of Probus. Its founder was one Manes, or A.D. 276. Manichæus, concerning whose origin various stories exist. He was probably born in Persia about the year 240, and was put to death by the Persian government about 277. His system was a compound of Gnostic, Pythagorean, and Christian doctrines. He gave himself out as the Paraclete who, according to our Saviour's promise, was to communicate to the world a clearer and fuller revelation; and taught the doctrine of two principles, one of which was a living Light, existing from all eternity, and surrounded by hosts of pure spirits; and the other an evil power called Darkness, who had resided from eternity in a remote region of infinite space, accompanied by myriads of evil spirits created out of matter, of which his kingdom was composed. There was a time when these powers were unacquainted with each other's existence; but the spirits of Darkness, having once advanced beyond their own limits and beheld the delight-

* Porphyry, the noted anti-Christian philosopher, flourished in the reign of Claudius. He attacked Christianity in a voluminous work, which was answered by Methodius, Bishop of Tyre, and destroyed by imperial laws in the next century.

140. What was the condition of Christianity under Aurelian? * [Note.]—Who was Porphyry?—In what reign did he flourish?

141. When did Manichæism take its rise? Give a short account of its founder. What were the tenets of the Manichæans? Was any decree issued against them?

ful realms of Light, projected an irruption into his kingdom. To these turbulent spirits God opposed the *first man*; but his opposition being too feeble, the *living spirit* was sent to his aid: a part of the celestial substance, however, being seized by demons, light and darkness became blended. From the parts of this mixture uncontaminated, or contaminated only in a small degree, with matter, the sun, moon, and planets were formed. The remainder composed this world, fitted for the residence of bodies endued with a soul composed of those parts of the celestial substance which the prince of Darkness seized, and whose endeavours to be virtuous were constantly obstructed by other beings containing souls formed from corrupt matter. Upon this absurd and fanciful foundation Manichæus erected a superstructure, asserting that, in order to obviate the power of these latter beings, the Supreme Being produced two superior emanations, the Son and the Holy Ghost, consubstantial with the Father, but subordinate to him, who exert their benign influence upon the bodies and souls of men: that God sent good angels and prophets upon earth to instruct man, and at length his own Son, who took upon Him the appearance,* not the nature, of man. But it were next to impossible to recount all the impious tenets of this heresiarch, insomuch that Pope Leo said of him that the devil reigned in all other heresies, but had raised his very throne in that of the Manichæans, who embraced all the errors and impieties that the spirit of man was capable of. They were divided into hearers and elect; of the elect, twelve were called Masters, in imitation of the twelve Apostles; and there was a kind of Pope amongst them. It would seem that Manichæism made great progress in Egypt; for Diocletian issued a sanguinary decree against the professors of it in the year 296, in reply to a letter from the proconsul of Africa.

<p><i>Diocletian, thirty- ninth Emperor of Rome.</i></p>	}	<p>142. Diocletian assumed the imperial purple in the year 284. The tranquillity which, after the Decian persecution, had with little interruption soothed and</p>
<p>A. D. 284. recruited the Church, continued through several years of Diocletian's reign. The Christians pub-</p>		

* Hence he denied the reality of the crucifixion and resurrection.

142. Give some account of the state of the Church under Diocletian. [See also par. 145.]

lily professed their religious sentiments : they were openly received at court, and their opinions were professed by the favourite domestics of the monarch, through whom they were exonerated from making their appearance at the heathen sacrifices, a test which had before been imposed upon all persons in places of power or trust. Under these circumstances Christianity greatly increased ; multitudes daily embraced it, and edifices for public worship sprang up on every side. But it soon had to pass through the ordeal of another most bloody persecution.

The Hieracites. } 143. Towards the close of the third century, about the year 296, the sect of the Hieracites was formed in Egypt by one Hierax, whose notions have sometimes been erroneously confounded with those of Manes. Believing that the great business of Christ was to promulgate a new law, more perfect and more strict than that of Moses, he prohibited the use of wine, flesh, marriage, and whatever was grateful to the senses. Yet possibly he supposed that severe injunctions of this nature were imposed by Christ only upon those who aspired to the highest attainments in virtue. He denied the resurrection ; excluded children dying before years of discretion from the kingdom of Heaven ; distinguished the substance of the Son from that of the Father ; taught that Melchisedech was the Holy Ghost ; obscured the Sacred Volume with allegorical interpretations ; and maintained that Paradise was no sensible thing, but only the joy and satisfaction of the soul.

Doctrine, Government, &c., in the third Century. } 144. Platonic Christianity and the habit of allegorizing Scripture prevailed extensively in the third century. And with the opinions, Christian teachers assumed the manners and dress, of the philosophic schools. The belief that solitude and abstinence were necessary to elevate the soul to a knowledge of Divine truth gained ground, and out of it sprang monkery. Some new doctrines concerning the state of the soul after death were entertained : the undistinguished believer was consigned to purification after this life, preparatory to his participation in the joys of Heaven ; but the martyr was supposed to be received into

143. What was the heresy of Hierax ? When did it arise ?

144. Give some account of the doctrine, government, and discipline of the Church in the third century.

eternal glory immediately upon the dissolution of the body. Convenient edifices were erected for religious worship; and the assumption of new powers by the ministers probably laid a foundation for the encroachments which were afterwards made upon the rights of the whole Christian community. The government of the Church by Bishops was well established, and in each province there was one invested with a kind of pre-eminence over the rest. With the growing numbers of Christians, new orders of ministers were appointed, whose duty it was to attend to the inferior offices in the Church. Gold and silver vessels were used in the Lord's Supper, which was administered by some in the morning, by some in the afternoon, and by others in the evening. The sacrament of Baptism was publicly administered, in the presence of those already initiated, after the catechumen had been publicly exorcised, had acknowledged himself to be under the influence of a malignant spirit, and had submitted to a long preparation. Confirmation, by anointing with holy oil and the imposition of hands, followed. A regular form of discipline took place in every matter which fell within the cognizance of the Church: penitents were compelled to appear in sackcloth, and the time appointed for penitence was contracted or extended by the Bishop, according to the marks of contrition. Fasting grew into high esteem, and there was an increasing passion for austerities.

The Diocletian Persecution. } 145. In the year 286, Diocletian associated with himself in the empire Maximianus Herculus, with the title of Augustus.

At a later period, about 291, the two emperors strengthened themselves by choosing two coadjutors, Constantius Chlorus and Galerius, who exercised a somewhat inferior authority under the title of Cæsars. Constantius ruled in Spain, Gaul, and Britain, and Galerius in Illyricum. Under these four associated emperors the Church at first had peace: but at length the calm was interrupted, and a persecution more bloody than any which had gone before began, and lasted for ten years. A foretaste of what was coming was experienced in 298, when an edict was issued to the effect that all persons in office about the court or in the army should be present at the heathen sacrifices. Constantius was the only one of the

145. How was the government of the empire conducted under Diocletian? Give an account of the persecution at this time. Is it correctly called the Diocle-

four heads of the empire who had no part in this order. But it was not until the year 303 that the Diocletian (more correctly the Galerian) persecution broke out in its fury. Galerius, instigated partly by his own inclination and partly by the pagan priests, obtained from his father-in-law, Diocletian, who was then at Nicomedia, an edict enjoining that the Churches and books* of the Christians should be destroyed, and all their rights and privileges annulled. The persecution commenced at once by the demolition of the principal Church in the city. Irritated at this, a Christian tore down the edict from the conspicuous position in which it was placed, and suffered for his temerity by being roasted alive. A dreadful fire in the palace of Nicomedia was attributed to the Christians, who were put to horrible torments in consequence. This catastrophe was succeeded by several edicts against the Christians, ordering that all Bishops should be thrown into prison, and by all ways imaginable compelled to sacrifice; and subsequently that all Christians should sacrifice to the Gods, or be put to the torture. The most fiery of all the trials which the Church had undergone now approached, and persecution raged with unbounded fury throughout the empire, except in Gaul and Britain, where Constantius protected the persons of the Christians, although he allowed the demolition of their Churches. Human imagination was almost exhausted in inventing a variety of tortures. Some were impaled alive; some were roasted by slow fires; some had melted lead poured down their throats; some had their flesh torn off with shells; and some had splinters of reeds thrust under their nails. Those who were not capitally punished had their limbs and features mutilated. It would be endless to enumerate the victims. The Bishops of Nicodemia, Tyre, Sidon, and Emessa; many matrons and virgins of the purest character; and a nameless multitude of plebeians arrived at immortality through the flames of martyrdom.† Wearied at length with contention, or moved

* Many Christians, and even guilty of sacrilege, and branded, some of the Bishops and Clergy, as we have said before, with the surrendered their books to save name of *Traditores*. their lives. They were regarded † It was thought that Christianity was extinct, and the by their more resolute brethren as

tian persecution? *[Note.]—What do you mean by the term *Traditores*? What was the nature of the edicts issued against the Christians at this time? †[Note.]

by the excruciating anguish which he himself suffered from a loathsome disease, Galerius, in the year 311, after the abdication of Diocletian,* indulged his Christian subjects with a transient respite from their sufferings and issued an edict permitting them to have buildings for religious worship. His successor, however, continued the persecution, though with some intermission and mitigation, until Constantine became invested with the sole dominion of the Roman world.

The Meletian Schism. } 146. The Meletians were so called from Meletius, Bishop of Lycopolis, in Egypt, who was deposed by the Council of Alexandria because he had sacrificed in the Diocletian persecution. After his deposition, however, Meletius continued to assume the title and exercise the functions of his office; and when Peter, Bishop of Alexandria, sought safety by flight, Meletius took upon himself to make certain regulations connected with Peter's office,† and ordain persons to the ministry. The schism distracted the Church for many years. Meletius himself was prohibited for ever by the Council of Nice, but his followers were admitted to communion without re-ordination.

emperor recorded his supposed victory in monumental inscriptions. His haughty boast was, that "the name of Christians, the destroyers of the republic, is abolished, and their superstition everywhere destroyed."

* Diocletian abdicated in 305, and his colleague, Maximianus, soon followed his example. Years of discord and confusion succeeded, and the Roman government was at one period administered by six emperors. The rival princes, however, gradually fell before the united arms of Constantine (who succeeded his father, Constantius Chlorus, upon the death of the latter at York, in 306), and Licinius; and the former

at length turned his arms against Licinius, who was the last competitor that opposed his greatness. We may here remark that about the time of Diocletian's abdication the first British martyr, St. Alban, fell. He had concealed a preacher named Amphibelus, and, upon being brought before the Governor, confessed himself a Christian, and was thereupon tortured and beheaded near Verulam, his native place. The present town of St. Albans stands upon the spot.

† The Bishops of Alexandria, Carthage, and Rome appear to have exercised a kind of metropolitan authority over the Churches in their districts.

—What was the boast of the emperor? When did the persecution terminate?

*[Note.]—Give an account of the first British martyr.

146. Mention the cause of the Meletian schism.

The Donatists. } 147. The schism of the Donatists is the most important that disturbed the Church in the early part of the fourth century. Cæcilianus, the Archdeacon of Carthage, on the demise of Mensurinus, Bishop of that see, in the year 311, was consecrated to the vacant office by some of the African Bishops, without waiting for the assent of the Bishops of Numidia. These Prelates, offended at the slight, cited Cæcilianus to appear before them and defend himself, at Carthage: upon his refusing to submit to their authority, he was deposed, and his deacon, Marjorinus, ordained in his room, on the following grounds:—(1) That he refused to appear before the Council: (2) That Felix of Aptungus, the principal Bishop who assisted at his consecration, was a *traditor*: (3) That during the Diocletian persecution he had behaved with inhumanity to the Christians who were in prison. Donatus was the leader of the party who opposed Cæcilianus; hence the name of Donatists. A Council held at Arles, A.D. 314, confirmed the election of Cæcilianus, who was consequently recognized by the Catholic* Church as the legitimate Bishop of Carthage. But the schismatics refused to acquiesce in the decision of the Council, and continued to elect Bishops of their own, and the schism was not quite extinct until the seventh century.

Conversion of Constantine. } 148. Constantius, the father of Constantine, had shown himself favourably disposed to the Christian cause, and Constantine gave early indications of a desire to protect its professors, but at the same time he liberally enriched the temples of the gods and publicly worshipped at their shrines. The conversion of Constantine is said to have been miraculous, and is

* From *κατά* and *ὅλος*, *i. e.*, general or universal. The term appears to have been used as early as the middle of the second century, to distinguish the Church of Christ from heretics and schismatics, as it had before been used to distinguish that Church from the Jewish Church.

147. Give an account of the schism of the Donatists. What Council was held upon the subject? How long did the schism continue? * [Note]—Explain the meaning of the term *Catholic*.—When, and for what purpose, was it first used?

148. What was the conduct of Constantine towards the Christians before the period of his declaring himself in favour of Christianity? What miraculous story is connected with the conversion of Constantine? Upon what authority is it related?

A.D. 312. generally ascribed to the year 312, when he was master of Spain and Gaul, and went against Maxentius in Italy, who was reigning tyrannically in Rome. It is related on the testimony of Eusebius, who says he had it from the emperor himself, that as the army of Constantine approached Rome, about three o'clock in the afternoon, there suddenly appeared a pillar of light in the heavens, in the fashion of a cross, with this inscription upon it—*Εν τούτῳ νικά, by this conquer*. The emperor was confounded by this vision, and knew not what it meant; but our Saviour appeared to him in a dream to confirm the prognostic of the luminous phenomenon, commanding him to make a standard like that which he had seen in the heavens, and cause it to be carried before him in wars as an ensign of victory and safety. The standard was made accordingly, and Constantine soon afterwards defeated Maxentius and entered Rome in triumph. He caused a statue of himself to be erected, with a cross in his right hand, and an inscription which attributed the liberation of the city to that saving emblem; and he ordered that for the future no man should suffer the death of the Cross, which till now was looked upon as the most ignominious of all others.

Subsequent Acts of Constantine. } 149. Having settled affairs at Rome, Constantine joined his colleague Licinius at Milan, whence a joint edict was issued,

A.D. 313. authorizing every subject of the empire to profess his own religion unmolested, especially securing to the Christians their places of public worship, and directing the restoration of whatever property they had been dispossessed of by the late persecution. Hostility subsequently broke out between the two emperors, and a war ensued which ended in the death of Licinius. It does not appear that Constantine became a true Christian from the time of "the vision of the Cross:" at first he only tolerated Christianity, allowing it an equal footing with paganism. But when he was left in undisputed possession of the dominions of Rome by the death of Licinius he had arrived at a sounder faith, and exerted his authority to establish Christianity. He removed the seat of empire to Byzantium, which he embel-

149. *What is the date of the edict of Constantine in favour of Christianity; and what were the chief privileges accorded by him to the Church? Did Constantine become a true Christian from the time of "the vision of the Cross?" To what place did he remove the seat of empire? When, and by whom, was he baptised?*

lished and enlarged, erecting there many glorious churches, honouring it with his own name, and prohibiting within it the performance of any pagan rites and ceremonies. His religious zeal augmented with his years; and without having received the initiatory rite of baptism he performed many of the solemn ceremonies appointed by the Church. In his last illness he summoned several Bishops, fervently requesting to receive from them the sacrament of baptism, which was administered to him by Eusebius, Bishop of Nicomedia. Constantine expired in the year 337, at the age of 64.

Arianism. } 150. About the year 319, a storm arose in Egypt, which subsequently spread its ravages over the Christian world. Alexander, Bishop of A.D. 319. Alexandria, in discoursing upon the subject of the Trinity, maintained among other things that the Son possesses not only the same dignity, but the same *essence*, as the Father. Arius, a presbyter of Alexandria, and an unsuccessful candidate for the Bishopric, influenced possibly by ill-will towards Alexander on that account, considered Alexander's position was allied to Sabellianism, and going into the opposite extreme maintained that the Son is totally and *essentially* distinct from the Father; that He was created by the will of the Father out of nothing; that He was begotten before all worlds, but that there had been a time when He was not; and therefore that He is inferior to the Father both in nature and dignity. He defended his heresy by showing that "if the Father begat the Son, He who was begotten had a beginning of existence (*ἀρχὴν ὑπάρξεως*); therefore once the Son did not exist (*ἦν ὅτε οὐκ ἦν*); therefore He is formed from what once was not (*ἐξ οὐκ ὄντων ἔχει τὴν ὑπόστασιν*).” The party of Arius soon became considerable: it was countenanced by two Bishops, and by many distinguished for rank and abilities. Alexander, after exhorting the apostate presbyter to renounce his error, assembled a Council of a hundred Bishops, by whom his opinions were publicly condemned. Not discouraged, Arius retired into Palestine, where he made considerable accessions to his cause.

The Council of Nice. } 151. The Arian disputes attracted the attention of Constantine, who endeavoured to compose them. But as the words of the emperor

150. Give an account of Arianism. What proceedings did Alexander, Bishop of Alexandria, take upon the subject?

151. By whom was the Council of Nice convoked; and for what purpose?

were not sufficiently powerful to extinguish the flame, in the year 325 he convened the celebrated Council* of A.D. 325. Nice, in Bithynia, at which were debated (1) the Arian controversy; (2) the time of keeping Easter; and (3) the Meletian schism. At this Council it is supposed that 318 Bishops were present: it sat probably about two months, though some say two years. The doctrines of Arius were condemned, and the Son declared to be consubstantial (*ὁμοούσιος*) with the Father; and Arius himself was banished to Illyria,† but the emperor re-called him at the expiration of three years. The Homousian faith, or doctrine of Consubstantiality, was opposed by Eusebius, who after three months of wavering assented to it. The Council settled the Paschal controversy by deciding in favour of the custom of the Western Church; and it condemned the Meletian schism.‡

Life and Works of Eusebius. } 152. Eusebius§ has been called "the Father of Ecclesiastical History," and to him we are indebted for the chief part of the information we possess upon that subject with respect to the first three centuries. He was born at Cæsarea in Palestine, about the year 270; and after the martyrdom of his friend Pamphilus, in 309, he fled to Tyre, and afterwards to Egypt, where he lived till the persecution subsided. Upon his return to Cæsarea, about the year 315, he was made Bishop of that place. At an early period he was accused of favouring the Arians; and indeed when Arius came into Palestine he gave him a favourable reception, and there is still extant a letter of his in favour of Arius written to Alexander,

* This was the first general or Ecumenical (*ὀικουμενικός*) Council, so called as being ecclesiastical assemblies from all the principal Christian Churches.

† Socrates says further that the Arians were to be called *Porphyrians*, as having deserved the same brand of infamy that had been affixed on Porphyry for his writings against Christianity.

‡ The creed called the Nicene Creed is in reality the creed set forth by the Council of Constantinople, in the year 381. It is fuller than the original Nicene Creed.

§ Surnamed Pamphilus, from his intimacy with the martyr Pamphilus, a presbyter of Cæsarea, who suffered about the year 309.

Mention its leading decrees. Who was the chief supporter of Arius. *[Note]—Which was the first general Council? ‡[Note.]—When was the Nicene Creed set forth?

152. Give some account of Eusebius and his writings. What preposition has he put forward which diminishes his authority?

Bishop of Alexandria : we have also seen that he declined at first to subscribe to the term " consubstantial," as applied to our Saviour, when Arius was condemned by the Council at Nice. Afterwards Eusebius appeared to belong to a moderate party, which discountenanced the excesses of both sides. About the year 330 he was offered the patriarchal see of Antioch, which he refused ; and in the year 340 he finished his career as Bishop of Cæsarea. Eusebius was a voluminous writer, and a man of great learning. He composed an *Ecclesiastical History* in ten books, being a collection of memorable things which happened in the Church from its foundation till the cessation of outward persecution in 324 ; a *Chronicon*, or chronicle of the principal events from the beginning of the world till his own time ; *An Evangelical Preparation*, in fifteen books, intended to *prepare* the minds of pagans to embrace the true faith by showing the absurdity of paganism, and the superior worthiness of Christianity ; *An Evangelical Demonstration*, in twenty books, an attempt to *demonstrate* to the Jews the truth of the Christian religion by arguments drawn from the Old Testament ; treatises *Against Hierocles* and *Against Marcellus* ; a *History of the Life of Constantine*, which is rather a continued panegyric than a history ; various *Commentaries* and *Expositions* ; and a great number of other publications. It is proper to add that Eusebius has advanced certain propositions which somewhat diminish his authority as a historian. He declares, when speaking of the last persecution, that " it does not agree with his plan to relate the dissensions and wickedness of the Christians before the persecution ;" and subsequently he asserts that events most suitable to a " History of Martyrs" are those which redound to their honour. Moreover, Book xii., c. 31, of his *Evangelical Preparation* has this proposition for its title—" How it may be lawful and fitting to use falsehood as a medicine, for the advantage of those who require such a method." Principles such as these, it must be confessed, have a tendency to shake our confidence in a writer who adopts them.

APPENDIX.

BISHOPS IN THE EARLY CHURCH.

ROME.*		A.D.	JERUSALEM.		A.D.
1. Linus	.....	58	1. James	.....	32
2. Anencletus	.....	68	2. Symeon	.....	62
3. Clement	.....	98	3. Justus†	.....	104
4. Evarestus	...	100	ANTIOCH.		
5. Alexander	.....	109	1. Evodius	.....	43
6. Sixtus	.....	119	2. Ignatius	.....	70
7. Telesphorus	.....	128	3. Heroa	.....	107
8. Hyginus	.....	138	ALEXANDRIA.		
9. Pius	.....	142	1. Mark	.....	58
10. Anicetus	.....	156	2. Annianus	.....	62
11. Soter	.....	168	3. Abilius	.....	82
12. Eleutherus	.....	173	4. Cerdo	.....	97
13. Victor	.....	190	5. Primus	.....	109
14. Zepherinus	.....	201	6. Justus	.....	120
15. Callistus	.....	218	7. Eumenes	.....	131
16. Urbanus	.....	222	8. Marcus	.....	143
17. Pontianus	.....	230	9. Celadion	.....	153
18. Anteros	}	238	10. Agrippinus	.....	168
19. Fabianus			11. Julianus	.....	181
20. Cornelius	.....	251	12. Demetrius	.....	188
21. Lucius	.....	252	13. Heraclas	.....	232
22. Stephen	.....	253	14. Dionysius	.....	247
23. Sixtus II	.....	257	15. Maximus	.....	265
24. Dionysius	.....	259	16. Theanas	.....	282
25. Felix	.....	269	17. Peter	.....	300
26. Eutychianus	.....	274	18. Achillas	.....	312
27. Caius	.....	283	19. Alexander	.....	315
28. Marcellinus	.....	296	ATHENS.		
29. Marcellus	.....	308	1. Dionysius.		
30. Eusebius	}	310	2. Publius.		
31. Melchiades			3. Quadratus.		
32. Sylvester	.....	314			

* We know little concerning most of the early Bishops of Rome. Of the first twelve, Irenæus mentions only Telesphorus as having suffered martyrdom. Fabianus suffered also in the persecution of Decius; but we have

no proof of others having perished violently, although some of them no doubt were Confessors.

† Justus died in 111. Eusebius merely gives a catalogue of the twelve succeeding Bishops, who were all of the Jewish nation.

HERETICS.

FIRST CENTURY.

Judaizing—Nazarenes, Ebionites, and Nicolaitans.

Gnostic—Simonians, Cerinthians, and Menandrians.

SECOND CENTURY.

Asiatic Gnostics—Saturninus, Tatian, Bardesanes, and Elxai.

Alexandrian Gnostics—Basilides, Valentinus, &c.

There were also Cerdon, Marcion, Carpocrates, Theodotus, Praxeas, Artemon, Montanus, &c.

THIRD CENTURY.

Novatus, Sabellius, Paul of Samosata, Manes, and Beryllus.

There were also the schisms of Felicissimus and Novatus, and controversies on the Lapsed and on baptism by heretics.

APOLOGISTS.

The Apologists (all of whom flourished in the second century) were Quadratus (125), Aristides (125), Justin Martyr (148), Melito (166), Athenagoras (167), Miltiades, Apollinarius, Theophilus of Antioch, and Tatian.

CHRONOLOGICAL TABLE.

<p>AUGUSTUS, B.C. 30.</p> <p>B.C.</p> <p>4. JESUS CHRIST BORN.</p> <p>2. Herod the Great dies.</p> <p>A.D.</p> <p>1. The vulgar era commences, A.M. 4,004.</p> <p>8. Judæa a Roman province.</p>	<p>CALIGULA, A.D. 37.</p> <p>40. Baptism of Cornelius, the first Gentile convert.</p>
<p>TIBERIUS, A.D. 14.</p> <p>28. John the Baptist begins to preach.</p> <p>29. Jesus is baptised by John.</p> <p>31. Death and resurrection of Jesus—Foundation of the Church—Death of Stephen—Conversion of Saul.</p> <p>36. Deposition of Pilate.</p>	<p>CLAUDIUS, A.D. 41.</p> <p>44. Famine in Judæa—Death of James the Great, the Apostolic Protomartyr—Saul and Barnabas set apart for the service of the Gentiles.</p> <p>45. Dispersion of the Apostles—Paul's first journey.</p> <p>46. Council at Jerusalem on the necessity of conforming to the Mosaic law—Paul sets out on his second journey.</p>

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| <p>A.D.
50. Paul sets out on his third journey.</p> <p style="text-align: center;">NERO, A.D. 54.</p> <p>58. Paul's imprisonment at Cæsarea.</p> <p>60. Paul is sent to Rome, and winters at Malta.</p> <p>61. Paul reaches Rome.</p> <p>62. Martyrdom of James, first Bishop of Jerusalem.</p> <p>63. Paul is released, and quits Rome.</p> <p>64. Burning of Rome—Persecution under Nero.</p> <p>66. Jewish war.</p> <p>67 or 68. Martyrdom of Peter and Paul at Rome.</p> <p>GALBA, A.D. 68—OTHO, VITELLIVS and VESPASIAN, A.D. 69.</p> <p>72. Jerusalem destroyed by Titus.</p> <p>TITUS, A.D. 79—DOMITIAN, A.D. 81.</p> <p>94. Persecution by Domitian.</p> <p style="text-align: center;">NERVA, A.D. 96.</p> <p>96. Nerva rescinds the decrees of Domitian.</p> <p>97. Death of Timothy, Bishop of Ephesus—John returns from Patmos to Ephesus.</p> <p style="text-align: center;">TRAJAN, A.D. 98.</p> <p>100. John dies at Ephesus.</p> <p>104. Symeon, 2nd Bishop of Jerusalem, martyred.</p> <p>107. Ignatius martyred at Rome.</p> <p>111. Pliny's letter to Trajan.</p> <p>114. Basilides and Saturninus broach their heresies.</p> <p style="text-align: center;">HADRIAN, A.D. 117.</p> <p>119. Jerusalem rebuilt by Hadrian, and called Ælia Capitolina.</p> <p>125. Apologies of Quadratus and Aristides presented to Hadrian.</p> | <p>A.D.
126. Hadrian's decree, addressed to Minutius Fundanus.</p> <p>130. The heresy of Carpocrates begins.</p> <p>132. Revolt of the Jews, under Bar Cochebas.</p> <p>136. Last dispersion of the Jews.</p> <p style="text-align: center;">ANTONINUS PIUS, A.D. 138.</p> <p>138. Martyrdom of Telesphorus, seventh Bishop of Rome.</p> <p>142. Valentinus teaches his doctrines at Rome.</p> <p>144. Cerdon and Marcion teach their doctrines at Rome.</p> <p>148. Justin Martyr's first Apology.</p> <p>152. Edict of Antoninus Pius in favour of the Christians.</p> <p>158. Paschal Controversy at Rome.</p> <p style="text-align: center;">MARCUS AURELIUS, A.D. 161.</p> <p>165. Death of Justin Martyr, and of Polycarp.</p> <p>166. Apologies of Athenagoras, Melito, &c.—Sect of the Encratites founded by Tatian.</p> <p>168. Montanus begins his heresy.</p> <p>172. Bardesanes flourishes.</p> <p>174. The Thundering Legion.</p> <p>177. Martyrdoms at Lyons and Vienne—Irenæus appointed Bishop of Lyons.</p> <p>178. Lucius, King of Britain, sends to Rome for Christian instruction.</p> <p style="text-align: center;">COMMODUS, A.D. 180.</p> <p>185. Origen born.</p> <p>188. Clement succeeds Pantaenus in the Catechetical School at Alexandria.</p> <p style="text-align: center;">PERTINAX, A.D. 192—JULIANUS and SEPTIMUS SEVERUS, A.D. 193.</p> <p>194. Heresy of Theodotus and Artëmon.</p> |
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- A.D.
 198. Heresy of Praxeas—Tertullian.
 202. Persecution by Severus.
 203. Origen succeeds Clement in the Catechetical School at Alexandria.
 210. Defence of Minutius Felix.
- CARACALLA, A.D. 211—MACRINUS, A.D. 217—ELAGABALUS, A.D. 218—ALEXANDER SEVERUS, A.D. 222.
 222. Toleration of Christians by Alexander Severus.
 228. Origen ordained by Theocistus.
 231. Council of Iconium.
- MAXIMINUS, A.D. 235—MAXIMUS BALBINUS, and GORDIAN, A.D. 238.
 238. Tranquillity under Gordian.
 242. Heresy of Beryllus—Noetus.
- PHILIP, A.D. 244.
 244. Philip, sometimes called the first Christian emperor.
 246. Conversion of Cyprian.
- DECIUS, A.D. 249.
 249. Decian persecution begins—Origin of Monachism.
 250. Controversy concerning lapsed Christians—Schism of Novatus and Novatian.
- GALLUS, A.D. 261—VALERIAN, A.D. 263.
 263. Valerian favours the Christians—Death of Origen.
- A.D.
 264. Case of lapsed Bishops.
 266. Controversy concerning baptism by heretics.
 267. Persecution by Valerian—Sabellian heresy begins.
 268. Cyprian martyred.
- GALLIENUS, A.D. 260.
 260. Gallienus favours the Christians.
- CLAUDIUS, A.D. 268.
 269. Paul of Samosata excommunicated.
- AURELIAN, A.D. 270.
 270. Gregory Thaumaturgus dies.
- TACITUS, A.D. 275—PROBUS, A.D. 276.
 277. Death of Manes, founder of Manichæism.
- CARUS, A.D. 282—DIOCLETIAN, A.D. 284.
 286. Origin of the Hieracites.
 298. Diocletian's decree requiring all persons in office to sacrifice.
 303. The Diocletian persecution begins—Meletian Schism.
- CONSTANTIUS, A.D. 305—CONSTANTINE, A.D. 306.
 311. Schism of the Donatists.
 312. Conversion of Constantine—Vision of the Cross.
 319. Origin of Arianism.
 325. Council of Nice.

THE REFORMATION IN ENGLAND.

. *The figures attached to the questions at the foot of each page indicate the paragraphs which contain the answers. The questions in Italics are from the B.A. Examination Papers in the University of Cambridge.*

CHAPTER I.

BRITISH AND ANGLO-SAXON CHURCHES—PAPAL USURPATION, AND OPPOSITION THERETO.

The British Church. } 1. The introduction of Christianity into this island has been ascribed (1) to St. Paul, of whom Clemens Romanus says that he preached as far as "the utmost bounds of the west," and Theodoret that he brought salvation to the "Isles of the Ocean;" (2) to Syrian Christians, "who were scattered abroad, and went every where preaching the word" (*Acts* vi. 19), after the persecution on the death of Stephen: (3) to devout Syrian soldiers, who were driven into the army of Claudius by the famine foretold by Agabus (*Acts* xi. 28), and might have accompanied him to Britain: (4) to Jewish converts, dispersed over the world by command of Claudius that all Jews should depart from Rome (*Acts* xviii. 2): and (5), as Bede suggests, to teachers sent from Rome by Pope Eleutherus, at the request of a British king, Lucius, about A.D. 180.

1. How was Christianity introduced into Great Britain? Show that the British Church was independent of that of Rome. At what early councils did British Bishops attend? What was the general state of the British Church during the first three centuries? What early heresy is ascribed to a native of this island, and what was its nature? By what councils was it condemned?

At whatever time and by whomsoever founded, the British Church was independent of Rome: for the British Christians differed from their Roman brethren as to the time of keeping Easter, the clerical tonsure, the rite of baptism, and the celibacy of the clergy. It was episcopal: for we hear of British Bishops at the councils of Arles (against the Donatists), A.D. 313; of Nice (against the Arians), A.D. 325; of Sardica, A.D. 347; and of Ariminum, A.D. 360. During the first three centuries, the persecutions which raged in other parts of the Roman empire were comparatively little felt in this obscure island; and probably the British Church was left very much to itself until the time of Diocletian; and even then the persecution it experienced was mitigated under the government of Constantius. In the course of the fourth century, Arianism and Pelagianism existed in Britain. The author of the latter error was a native of Wales, named Morgan, which signifies *sea-born*; whence his Latin name Pelagius. In early life he went to Rome, and there imbibed errors which he afterwards propagated in Africa and the East. His principal errors were a denial of the original corruption of human nature, and of the necessity of Divine grace. The opinions of Pelagius were condemned by councils at Carthage, A.D. 412; at Ephesus, A.D. 431; and subsequently by the council of Orange, A.D. 529. Agricola, the son of a Bishop of Gaul, is said to have brought his doctrines into Britain. The native Bishops besought the aid of the Gallic Church to arrest the spread of Pelagianism; whereupon Germanus,* Bishop of Auxerre, and Lupus, Bishop of Troye, came over. They held a conference with the Pelagians at St. Albans, in which the latter were put to silence. The British Church was overthrown by the Saxons, when A.D. 449. called in by Vortigern, A.D. 449, to assist him against the Picts and Scots, and the professors of Christianity were either driven to the mountains of Wales, or reduced to slavery.†

* The foundation of monasteries in this country is attributed to the advice of Germanus, during this visit.

† The only author among the ancient British Christians, of

whose works any fragment remains, is Fastidius, Bishop of London, about the year 420. He has left a short treatise *De Vita Christiana*, addressed to a pious widow named Fatalis.

What steps were taken in England with regard to it? **[Note.]*—To what is the foundation of monasteries in this country attributed? †*[Note.]*—Have the works of any author of the ancient British Christians come down to us?

The English Church. } 2. The English, as distinguished from the British, Church was founded by Augustine at the close of the sixth century. Augustine was a Roman monk, who, together with forty others, was sent over to Britain, to convert the heathen Saxons, by A. D. 596. Pope* Gregory,† in the year 596. The success of these missionaries, who landed in the Isle of Thanet, was very satisfactory. They converted Ethelbert,‡ king of Kent; whose example was soon followed by the kings of Essex and Northumbria, and gradually by the other sovereigns of the Saxon heptarchy. Not long after his arrival in Britain, Augustine repaired to Arles, in France, where he was consecrated Archbishop of Canterbury, with the title of Legate§ of the Pope. It is supposed that at this time there were seven Bishops of the British Church still existing, subject to the Archbishopric of Caer-leon, or St. David's. Augustine proposed union with them on the following conditions:—(1) that they should accord with the Western Church in the time of keeping Easter: (2) that they should adopt the Roman ritual in the administration of baptism: and (3) that they

* The appellation of Pope (*Papa*) was anciently given to all Christian Bishops. But about the end of the eleventh century, Gregory VIII., in a council held at Rome, ordered that the title should be applied exclusively to the Bishop of Rome.

† It is said that Gregory's attention was first called to Britain, in consequence of his being struck with the beauty of some boys from that island exposed for sale in the market-place at Rome.

‡ His wife, Bertha, was a Christian princess, who was allowed

the practice of her religion, and had a Gallican Bishop in her household. This may have facilitated the conversion of the Saxons.

§ Legates were high functionaries, sent by the Pope as ambassadors to foreign powers. They were of three kinds:—(1) *Legati a latere*, sent from the side, or immediate presence, of the Pope, and invested with most of his functions: (2) *Legati nati*, who held the commission *ex officio*: and (3) *Legati dati*, special legates, superior, *pro tempore*, to the other two orders.

2. By whom was the English, as distinguished from the British, Church founded? What is the date of the mission of Augustine? What evidence is there of the existence of a Church in this country before this period? *[Note].—What was the original meaning of the appellation of Pope, and when was it applied exclusively to the Bishop of Rome? †[Note].—How was Pope Gregory's attention first called to Britain? What was the immediate result of Augustine's mission? Where was Augustine consecrated Archbishop of Canterbury? Upon what terms, and with what success, did he propose union with the Bishops of the British Church? ‡[Note].—Explain the different kinds of legates. Under what circumstances was Theodore sent to England? What was the result of his mission? In what relation did England stand to Rome at this early period?

should submit to the authority of the Bishop of Rome. These terms were rejected, and the British Bishops refused to acknowledge Augustine for their Archbishop, who had already assumed superiority by not deigning to rise from his seat to receive them. It was not until the year 755 that the ancient British Church conformed in these points to the Anglo-Saxon and Roman Churches. The whole country having been converted, dissensions sprang up in the Church, in consequence of which certain Anglo-Saxon kings sent a priest named Wighard to Rome, to be there canonically consecrated Archbishop of Canterbury. Wighard, however, died at Rome, and the Pope consecrated in his stead a learned monk of A. D. 669. Tarsus, named Theodore, whom he despatched to England in the year 669. The Saxon kings confirmed his appointment, and granted to the see of Canterbury the primacy over the English Church. Theodore healed the dissensions that existed, corrected abuses, and established discipline. He introduced the practice of holding councils, and encouraged the building of Churches, apart from monasteries which were by this time springing up, by allowing the founders to become patrons of them. The relation in which England stood to Rome at this period is not very easily determined; it was probably ill-defined and uncertain. The Church of England may be said to have owed to Rome the respect due from a mother to a daughter. The intercourse between the two countries was difficult and tedious; and that authority in ecclesiastical affairs which was subsequently claimed by the Bishops of Rome was exercised by the king and synods of the clergy.

The Venerable Bede. } 8. The most learned and celebrated writer of the early English Church was the Venerable Bede, who lived and died an humble recluse in the monastery of Jarrow, in Northumbria, where he was born in the year 671. All his life was devoted to the attainment of varied knowledge, and to the monastic exercises of prayer and labour. His works, which are still valued for their piety and learning, include a history of the Church, and a commentary on his own Bible.

the Norman conquest. The Pope, however, made a pretext of his support of William I. in his invasion of this country for enlarging his encroachments, and in that king's reign began to send legates hither. Afterwards he prevailed with Henry I. (1100—1135) to part with the right of nominating to bishoprics,* the king only reserving to himself the ceremony of homage. In the reign of Stephen (1135—1154) he gained the prerogative of appeals; and as the jurisdiction of the Church extended in those ages to a great number of temporal causes, vast sums of money were in this way continually draining out of England. He exempted all clerks from the secular power in the reign of Henry II. (1154—1189), who at first strenuously opposed the innovation: but after the death of Thomas á Becket, Archbishop of Canterbury, the Pope succeeded, and Henry appeased the wrath of the Church of Rome by performing a severe penance at Becket's tomb. Not long after this, in the reign of John (1199—1216), another struggle occurred respecting the investiture† of the Bishops. Upon this occasion, the Pope laid the kingdom under an interdict;‡ John was reduced to such straits that he surrendered his kingdom and crown to the Pope, consenting to hold them of him under a rent of a thousand marks, and gave up in effect the disposal of all bishoprics in England to the Pope. Absentee foreigners held most of the richest benefices in the reign of Henry III. (1216—1272); and partly from this cause, and partly from the taxes imposed by the Pope, there went yearly out of this kingdom seventy thousand pounds sterling, an immense sum in those days. During this period the discipline of the Church and the morals of the laity were corrupted by the sale of plenary indulgences§ and pardons.

* In Saxon times all ecclesiastical dignities were conferred by the King.

† The investiture of a Bishop was his endowment with the fiefs and temporalities of the see.

‡ By this, almost all means of grace were denied to the people: the priests were forbidden to exercise their functions; the dead

remained unburied, or were deposited in unconsecrated ground.

§ An indulgence is a remission by the Pope of the temporary punishment due to sin, which a sinner would otherwise be obliged to undergo, either in this world or in purgatory. Indulgences were commenced in the eleventh century, by Urban II., as a recom-

State the progress of the papal power. §[Note.]—State the Popish doctrine of "indulgences," and the foundation of the system.—In what did the sale of them originate?—What was the consequence?

Declension of Papal Supremacy. } 7. The first checks were given to the power of the Church of Rome in this kingdom in the early part of the reign of Edward I. In 1275 a statute was passed at Westminster, which provided that all clerks charged with felony should be tried by the civil power before they were delivered over to their Ordinary: and four years after this, in 1279, in consequence of the impoverishment of the king's exchequer by the accumulation of landed property in the hands of ecclesiastical bodies, whereby it became exempt from certain taxes, the statute of *Mortmain** made the king's consent necessary for the ratification of the transfer of such property to the Church. The number of English benefices held by foreigners induced Edward III., in 1351, to pass the statute of *Provisors*, by which it was enacted that the Bishop of Rome should not present to any benefice in England, but the patrons; and that fine and imprisonment should be imposed upon those who disturbed a patron in the presentation of a living by virtue of a papal provision.† In the following year, 1352, parties suing in or appealing to the courts of the Pope, and in 1392 (Richard II.) parties procuring at Rome or elsewhere translations of prelates, processes, excommunica-

pense to those who went in person upon the Crusades, or expedition for the recovery of the Holy Land. They were afterwards granted to those who hired a soldier for that purpose, or sent a sum of money, instead of fulfilling the vow they had taken of going on that service themselves. Hence originated the sale of them. The progress of evil is rapid, and it was not long before every sin had its price. The Popes undertook to dispense with the penalties imposed by the Church, upon the grounds that the Saviour's sufferings were more than sufficient to atone for human iniquity, that the Saints had done more than work out their own salvation,

and that the superfluous merit accruing from these sources was placed at the disposal of the Roman Bishops.

* From *mortua manus*, because lands alienated to the use of ecclesiastical bodies fell, as it were, into *dead hands*. This law gave another direction to pious bounty, which displayed itself in the erection of seats of learning.

† This was an invention whereby the right of patronage was arbitrarily suspended by the Pope, that he might present his own creatures, and make provision in the Church of England for foreign ecclesiastics.

7. What evidence is there of opposition on the part of the English Church to papal encroachments prior to the Reformation? When was the first check given to papal supremacy in this country? What was the statute of Mortmain? In what did it originate? **[Note.]*—Derive the word "Mortmain." When

tions, bulls,* or instruments which affect the king, his crown and realm, were made liable to the penalties of the statutes *Præmunire*,† (the first of which was passed in the reign of Edward I.) namely, loss of the king's protection, forfeiture of goods and lands, and imprisonment during the king's will.

Papal Claims to Authority. } 8. Professor Corrie, in the supplemental matter to his edition of *Burnet's History of the Reformation*, recites the following as the principal claims to authority which the Pope asserted with respect to England :—(1) A legislative power in ecclesiastical or spiritual causes. (2) A dispensing power above and against the laws of Church or state. (3) The exemption of criminous clerks from civil jurisdiction. (4) A right to send legates and hold legantine courts. (5) The right to receive appeals from the English courts. (6) The patronage of the English Church ; and the investiture of the Bishops of England, with power to require oaths from them contrary to the oath of allegiance to the sovereign. (7) The right to the first-fruits and tenths of ecclesiastical benefices. (8) The right to depose the sovereign of England, and release subjects from their oath of allegiance.

Monks and Friars. } 9. The monks and begging friars were the most vehement supporters of the papal authority. The Pope relieved them from the inspection of their Bishops, and made them immediately subject to the papal see, which was in effect leaving them almost without controul. For this reason they were advocates for

* An ordinance of the Pope, equivalent to the proclamations, edicts, letters patent, or ukases of secular princes : so called from the seal (*bullæ*) of lead affixed to the parchment on which the ordinance is written.

† In law, a name given to a species of offence, in the nature of a contempt, against the king and

his government. The name is derived from the words "*præmoneri*," or "*præmuniri facias*," which are used in the beginning of the writ preparatory to the prosecution of the offence—"Cause A.B. to be forewarned that he appear before us," &c. In this act there is an express assertion of the Royal Supremacy.

was the statute of Provisors passed, and for what purpose ? *[*Note.*—What is a papal bull ? †[*Note.*—What do you mean by *Præmunire*, and whence is the name derived ? What were the penalties of the statutes of *Præmunire* ?

8. Recite the principal claims which the Pope asserted with respect to England.

9. Account for the monks and begging friars being devoted adherents of the Pope. When were monasteries formed ? What was the original condition of monks ? Distinguish between secular and regular clergy. Derive the word

the papal power in every diocese. Monastic life, as we have seen, originated in the Decian persecution; but it was not until the succeeding century that societies of monks, or monasteries, were formed. Originally, all monks were laymen: but in course of time one or more inmates of a monastery were ordained for the performance of divine service in the institution, and others were chosen by the Bishops for the service of the Church. They were distinguished by the name of *regulares*, as living according to rules, *regulæ*; and such of them as were ordained to the priesthood were called *clerici regulares*, in contradistinction to the *clerici seculares*, or parish priests, so called as living according to the manners of the time, *seculum*. Friars (from *fratres*, brothers,) were monks not ordained to the priesthood. In the twelfth century, when the popular mind was growing a little jealous of the increase and wealth of the monasteries, which had acquired much property and innumerable benefices,* small bodies of religious persons began to arrive in this country. These were the mendicant friars, consisting of the four orders of Dominicans, Franciscans, Augustinians, and Carmelites, who exhibited for a time an ardent zeal, and a spirit of poverty and self-denial. They soon, however, intrenched upon the duties of the priesthood, and created much commotion in the country. They preached out of doors, railed at the resident pastor and gave absolution to the black sheep of his flock, attacked the Cathedral clergy, and so poisoned the minds of the people that Pentecostals† began to be evaded, and it

* Vicarages originated in the possession of benefices by religious houses. The great tithes were reserved for the abbey-fund, and the small tithes left as a miserable stipend to the minister who was appointed to fulfil the duties of the Church, taking the monk's labouring oar under the title of *vicarius*. Town livings are, for this reason, generally the poorest, less than the usual endowment having been left to them by the monks, who reckoned that a pro-

vision for the vicar would be made up by fees on masses.

† The Cathedrals were generally built and endowed by the piety of the Saxon kings; and every household was accustomed to testify its love for them by the payment of an annual composition, called *Pentecostals*, or Easter offerings, because paid at Pentecost, and by benefactions, oblations, and obits, for the purpose of keeping them in goodly order.

"Friar." **[Note.]*—In what did vicarages originate? Mention the principal mendicant orders, the time of their arrival into England, and their conduct towards the monks and the secular clergy. What was the peculiar character of the mendicants? †*[Note.]*—What were Pentecostals? What effect had the conduct of the monks and friars upon papal authority in England?

became a hard matter to keep the walls of God's temples in decent repair. They cast their stone, too, at the monks, contrasting their own affected poverty, with the gallant bearing and ample retinues of the former. It were useless to endeavour here to give an account of all the villanies practised by the friars, until at length they became as rottenness to the bones of the Roman Church. The Pope, however, continued his favour to them throughout, for they were the men of his right hand, and maintained his cause against every antagonist. The dissensions between the *seculars* and *regulars*; the luxury, immorality, and ignorance of the monastic orders; and the malpractices of the friars, tended in no slight degree to the downfall of papal authority in England.

CHAPTER II.

EARLY REFORMERS—PRELIMINARIES TO THE REFORMATION.

Early Opponents of Romanism. } 10. From very early times there were numbers of Christians, no doubt, who did not submit to the discipline of Rome, and whose creed was free from many Roman errors, and agreed in many respects with the pure and Apostolic doctrine which the Reformers of our own country eventually established. So early indeed as the year 1017,* the notice of

* The Church of Rome had not adopted very long before this period a large portion of her characteristics. She had not pronounced the apocryphal books canonical, forbade the reading of Scripture, taught the merit of ritual observances, or adopted indulgences; she did not require auricular confession, enjoin the worship of the Eucharist, maintain that in the Mass there was any sacrifice for the quick and the dead, or encourage people to believe that self-inflicted flagellations had any merit or utility. This is the reason why Christian societies did not sooner begin to protest against the Church of Rome.

10. Give an account of some of the early opponents of Popery, prior to the period of the Reformation. **[Note.]*—State some of the characteristics of the Church of Rome which had not been adopted at the commencement of the eleventh

zealous Romanists was attracted by a band of religionists at Orleans, who were charged with denying transubstantiation* and the utility of invoking saints, and with holding doctrines of a more questionable character. As these persons did not choose to abjure their opinions, they were shut up in a house, and burnt to death altogether. In Flanders, too, in 1025 certain persons were arrested, charged with having derived from Gundulf, an Italian, a disbelief in transubstantiation, and other peculiarities of Romanism; as well as in the efficacy of baptism, if administered to infants, or impenitent adults. These were converted, and consented to recant. Severities, however, did not avail to crush the spirit of opposition to the pretensions advanced by the Roman Bishops; for the principles of Popery, and of what was eventually termed Protestantism, were henceforth placed in frequent collision.

The Waldenses and Albigenses. } 11. Thus, in the twelfth century there appeared a race of hardy mountaineers in the secluded valleys of the Alps, who held the essential articles of the reformed faith. They were called Vaudois, Vallenses, or Waldenses;† and although their history is involved in much obscurity, we obtain from

* The conversion of the substance of the bread and wine in the Eucharist into the natural body and blood of our Lord, which Romanists suppose to be wrought by the consecration of the priest. The doctrine of the Church of England on this point is contained in the 28th Article—"The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith."

† Vaudois, from their settlement in the *Pays de Vaud*: Vallenses or Waldenses, *i. e.*, the people of

the valleys, probably from the Italian word, *Valdesi*, *vallies*. Mosheim thinks they derived their name from an opulent merchant of Lyons, named Peter Waldo, who about the year 1160 employed a French priest to translate the four Gospels and other portions of Scripture into that language. Perusing the sacred books, he perceived the errors of the Roman Church: whereupon he became a public teacher, and founder of the Waldenses, who from Waldo's contempt of riches and distribution of his wealth among the needy obtained also the name of *The Poor Men of Lyons*.

century. **[Note.]*—What is the doctrine of transubstantiation?—What is the doctrine of the Church of England upon this point?

11. When and where did the Waldenses arise? What other name are they known by? From what source do we derive a knowledge of their opinions? †*[Note.]*—Who was Peter Waldo? Give some account of the doctrine and discipline of the Waldenses. In what way may their doctrines have reached England?

an extant poem of theirs, entitled *La Nobla Leçon*, an insight into their discipline and doctrine. Their form of Church government was episcopal; and we learn from the above poem that the commandments (not excepting that against idols,) and the worship of the Trinity (but not of the virgin,) were taught amongst them. They gave no credit to modern miracles; rejected extreme unction; held offerings for the dead as nothing worth; and denied the doctrines of transubstantiation, purgatory, and invocation of saints. It is not difficult to account for the transmission of the doctrine of the Waldenses to this country. A section of them migrated to Bohemia, between which country and England there was considerable intercourse about the time of Wickliffe: Bohemians were students at Oxford, and Richard II. chose a Bohemian princess for his queen. Moreover, some of the persecuted race repaired to Provence and Languedoc, where they were known by the name of Albigenses, or heretics of Albi, at one time their principal seat. They were driven by the inquisition and the sword into the neighbouring English territory of Guienne, whence probably they found a way for themselves or their tenets into Britain. But, in truth, such opinions as those entertained by the Waldenses, Albigenses, Bohemians, and Lollards,* quietly dispersed themselves over a great part of Christendom, through the instrumentality of pilgrimages, (which promoted travelling to an extent scarcely credible,) fairs, minstrelsy, commerce carried on by personal communication, and the Universities which were filled with the youth of various nations. Thus it was that the principles of the Reformation were silently making their way throughout Europe, when perhaps their progress was little suspected; and one of those under-currents was setting in, which are not in the end less powerful because they happen for a season to be unobserved.

* A religious sect which arose in Germany about the beginning of the fourteenth century. The name has been variously derived:—(1) from Walter Lollard, who was burnt at Cologne in 1322; (2) from *lolium*, *tares*, as being

tares among the wheat; (3) from the German word *lullen*, to hum or sing, and the English termination *hard*, so that a Lollard is one who frequently praises God with a song. In England the followers of Wickliffe were called Lollards.

[Notes].—Give a brief account of the Lollards, and the origin of their name. Can you account for the silent progress of the principles of the Reformation so early as the 12th and 13th centuries?

Grosstete, Fitzralph, and Bradwardine. } 12. Robert Grosstete, Bishop of Lincoln, made a bold stand against the Papacy in 1235, hindering Innocent III. from placing his infant nephew in a canonry in Lincoln Cathedral. He effected many reforms and enforced discipline in the Church, which he defended against papal encroachments. In the reign of Edward III. also two eminent prelates lived who were not found among the supporters of the multiplied abuses of the Roman Church. (1) Richard Fitzralph, educated at Oxford, and appointed Archbishop of Armagh, A.D. 1337, who delivered several sermons in London against the mendicant friars. They appealed to the Pope, and the Archbishop's apology is called the *Defence of the Curates*, that is, of parish priests, against the friars. The mendicants, however, secured their cause, and Fitzralph, having endured great hardships, died in exile. (2) Thomas Bradwardine was consecrated Archbishop of Canterbury in the year 1349, at Avignon, and died almost immediately after he had entered upon his new office. His great work, *The Cause of God pleaded against Pelagius*, suggested by the teaching of the friars at the Universities, and in which the doctrine of Divine Grace is powerfully inculcated, gained him the title of "the Profound Doctor."

The Ploughman's Complaint. } 13. In the year 1352, a remarkable anonymous work, entitled *The Ploughman's Complaint*, appeared. This work severely censured the errors of the times. It condemned auricular confession, the celibacy and selfishness of the priests, the covetousness and negligence of the Popes, &c.

John Wickliffe. } 14. But the most terrible opponent the Papacy had yet encountered in England was John Wickliffe, the father of our English Reformers, who

12. Mention some early opponents of papal abuses amongst the Bishops in this country. Who was the author of the *Defence of the Curates*? What was the origin of it? Who wrote *The Cause of God pleaded against Pelagius*, and by what was it suggested?

13. Give an account of *The Ploughman's Complaint*.

14. Who was the most terrible opponent of the Papacy in the 14th century? Mention some of the leading events in the life of Wickliffe. What work did he first publish? What was the nature of it? What was the quarrel of Edward III. with the Pope, and what part did Wickliffe take in it? What effect upon his opinion of papal corruptions had his residence abroad, and what was his conduct in consequence? Give an account of the proceedings taken against him by Rome. What caused his supporters to desert him? What was the conduct of the University of Oxford towards him? How did the Church of Rome testify its opinion of his tenets?

was born at Spreswell, near Richmond, Yorkshire, A.D. 1324. He probably received the rudiments of his education at one of the monasteries near Richmond, and at the age of 16 was admitted commoner of Queen's College, Oxford, but soon afterwards removed to Merton, where he obtained a Fellowship. In 1356 he published his first work, *The Last Age of the Church*, in which he inveighed against the covetousness of the papal court, and the profligacy of the clergy. Roused by the offensive pretensions of the mendicant friars, who had usurped the rights of the secular clergy, and advanced their conquests for the Pope to an intolerable degree, he attacked them with great vigour in a tract in the year 1360. In 1365, Islip, the Primate, made him Warden of Canterbury Hall;* but in the following year Archbishop Langham, who had succeeded Islip, expelled him, on account of his enmity to the friars. Wickliffe appealed to Rome. But at the time the Pope, Urban V., was attempting to revive the homage and tribute to which John had subjected this kingdom. Edward III. resisted the Pope's pretensions, his Parliament supporting him and declaring John's donation null and void, as being without the consent of Parliament and contrary to the coronation oath. Wickliffe stoutly maintained the king's cause; for which reason probably his appeal against his expulsion by Langham failed. Having taken his doctor's degree, in 1372, he lectured on theology at Oxford, and attacked the abuses and errors of Romanism: and in 1374 he was sent as one of the king's commissioners to Bruges, to discuss with the Pope's nuncios certain grievances of the Church, the result of the discussion being an arrangement that the Pope should desist from making use of reservations of benefices by his writ. Upon his return home, after an absence of two years upon this business, he was presented with the rectory of Lutterworth, in Leicestershire, and a prebendal stall in the collegiate Church of Westbury, Worcestershire. During his stay abroad he was made more sensible of the corruptions of the Romish Church, which he therefore the more boldly denounced. His endeavours to reform a corrupt age, and his dissemination of scriptural doctrines, both by his own energetic preaching and by that of his "poor priests," who

* This opinion has been long entertained; but many intelligent inquirers now hold that the Warden of Canterbury Hall and the Reformer were two distinct persons.

went about collecting audiences in populous places, not only obtained him hosts of followers, but raised up against him many enemies. Nineteen articles, in which he was charged with broaching doctrines that were heretical and subversive of the Christian faith, were consequently exhibited against him to the Pope, Gregory XI., who issued bulls to Simon Sudbury, Archbishop of Canterbury, and William Courtney, Bishop of London, and also to the University of Oxford, A.D. 1377. directing proceedings against him, A.D. 1377.* The University suffered the bull to be neglected; and Sudbury likewise let several months elapse before he took any steps in the matter. But at length a mandate was issued by him in the joint names of himself and Courtney, addressed to the University of Oxford, requiring them to cite Wickliffe to appear before the prelates at St. Paul's. He appeared before this ecclesiastical court, and subsequently before another at Lambeth; but in neither case was any decision come to,† owing perhaps to the conduct of Wickliffe's friends, John of Gaunt and Henry Lord Percy. The death of Gregory put an end to the commission, and that of Edward III. also tended to divert the thoughts of Wickliffe's enemies to other topics. On the accession of Richard II., the demand for the papal tribute was renewed, and Wickliffe once more roused the ire of the adherents of Rome by his opposition to the claim. Having translated the Bible into English, he continued, by lectures, sermons, and writings, to oppose the papal court, and the vices of the clergy; and at length he openly attacked the great doctrine of transubstantiation, affirming that "the consecrated host which we see upon the altar is neither Christ nor any part of Him, but an effectual sign of Him." Upon this his supporters deserted

* In order to guard against difficulties, the Pope suspended all exemptions and privileges granted to friars and colleges and chapters of priests and monks, as well as the law which directed that no person should be tried by an ecclesiastical court of his own diocese. And in case of Wickliffe's concealment, "that the faith might suffer no detriment," he was directed to be cited to appear within three months, and notice was to be given

that whether he should appear or not the Pope would proceed upon the articles exhibited.

† This "poor-spirited conduct of the Bishops," as papal historians have called it, may be accounted for by the moderation of Sudbury's temper, and the non-confirmation of the Pope's bull by the king's warrant, without which to acknowledge a mandate from Rome subjected the parties to the statute of *præmunire*.

him. The University of Oxford prohibited his teaching, upon pain of imprisonment, and the king in Parliament rejected his appeal* against the decision of the University. Courtney had now succeeded Sudbury, who was killed in Wat Tyler's insurrection, in the primacy, and he convened a synod at the house of the Black Friars, in London, A.D. 1382, which condemned Wickliffe's doctrines as heretical. For some time he withstood the tide of opposition and fury which now burst upon him; but he was eventually forced to quit the University and retire to his living at Lutterworth. Here he continued to promote the reformation of corruptions and to labour zealously as a parish priest, until he received the final A.D. 1384. summons of his Heavenly Master in the year 1384, in the sixty-first year of his age, at a time when his enemies were designing to have him conveyed to Rome. The Roman see was bitterly opposed to the views of Wickliffe; and the council of Constance† [1414—1418] condemned him with this sentence:—"That John Wickliffe, being a notorious heretic, and obstinate, and dying in his heresy, his body and bones, if they may be discerned from the bodies of other faithful people, shall be taken out of the ground, and thrown away from the burial of the Church." The Bishop of Lincoln executed this sentence in 1425, causing Wickliffe's bones to be exhumed and burnt, and cast into a neighbouring brook called the Swift.

Opinions of Wickliffe. } 15. "Wickliffe," says Professor Blunt, "as a sincere believer, was naturally vexed at the scandals by which he saw Christ's religion brought into contempt; as a secular Churchman and champion of the seculars, he hated the friars with a cordial hatred, and took pleasure in exposing, if not exaggerating, their covetousness and frauds; as an academician, he could not tolerate their encroachments on the rights and privileges of the Universities, and their surreptitious abduction of four-fifths of the students; as a man of learning, the first of his

* This appeal was regarded as an assertion of the supremacy of the king over the authorities of the Church. convened by John XXIII., to heal the papal schism and reform the Church. It continued sitting three years and a half.

† The council of Constance was

15. Give a summary of the opinions of Wickliffe; and state the points in which he differed from (1) the doctrine, and (2) the discipline of the Church of England.

day, he would give no quarter to monastic ignorance; as a subject of the king of England, he would not allow of a divided allegiance in a Church of England: but whilst he stood up the advocate of these principles, the impetuosity of his temper drove him to extravagant lengths, and now exhibits him not so much in the light of a religious reformer as a religious revolutionist." In many of his opinions, he coincided with the immediate authors of the Reformation; but in others he differed from them materially. In opposing the doctrine of transubstantiation; in denying the superiority of the Church of Rome over other Churches, and the power of the keys as pertaining to the Pope rather than to any other priest; in maintaining that Holy Scripture containeth all things necessary to salvation, and ought to be in the vulgar tongue; in exclaiming against pilgrimages, indulgences, the worship of saints, forced vows of celibacy, and auricular confession, as necessary to salvation; and above all, in affirming that justification comes by faith in Christ alone, he tended to purify the word of God from additions which had made it of less effect, and advanced the doctrines of our Reformed Church. But in arguing, in contradiction to the inference of Scripture (1 *Samuel*, ii. 17, 24), and the express command of our Lord (*Matthew*, xxiii. 2, 3), that the wickedness of the priest vitiates the acts of his ministry; in maintaining tithes to be mere alms, which the parishioners have a right to withhold from a wicked priest, themselves being the judges of his wickedness; in teaching that Church endowments in perpetuity may be resumed under similar circumstances by the patron or king; in upholding purgatory and prayers for the dead; and in rejecting episcopacy as a distinct order in the Church, he differed from the Reformers of the sixteenth century.

Translation of the Bible. } 16. The great glory of Wickliffe was this, that he gave to the people the pure word of God. Before his time, the Scriptures were little known, and the people had no entire version of them in their own language. Anglo-Saxon translations of, and paraphrases upon, parts of the Bible were in existence; but after the Norman conquest these would be imperfectly understood, in consequence of the change in the

16. What was the state of the translation of the Bible before Wickliffe's time? When, and by whom, was the whole Bible first translated into English? How was the translation received? What was the feeling of the people concerning it?

language of the country. Wicliffe, however, assisted by Dr. Nicholas Hereford and others, wrote a translation of the whole Bible* from the Latin Vulgate, which was first put forth in 1380.† About four years after its appearance an attempt was made to suppress it by Act of Parliament, which failed, John of Gaunt declaring "that all other nations had the Bible in their own language, and the English should not be the dregs of all men." In the year 1408, it was condemned by the influence of Archbishop Arundel in convocation,‡ and by Parliament in 1418. This translation awakened among the people an eager desire for Scriptural knowledge. They purchased a few favourite chapters, according to their means, and read them at night with barred doors or in the solitude of the woods, in order to escape severe penalties for the possession of perverted translations and heretical writings.

John Huss. } 17. Wicliffe's principles, as we have seen, had already spread in Bohemia, when his opposition to papal Rome began, by means of a Waldensian colony, and they were strengthened and extended by Oxford students, who came over with the Bohemian queen of Richard II., upon their return home. The information thus received from England sank deep into the heart of John Huss, who maintained them with wonderful zeal in the University of Prague, in which he was a teacher, and soon laid the foundation of a party extending through every gradation of society. This new and vigorous attack upon their tenets became a principal object of attention with the Divines assembled at the council of Constance, before whom Huss appeared. He was condemned as a heretic, and burnt alive in 1418, con-

* It is a reproach upon the divines and philologists of England that of this translation the New Testament only has ever been printed.

† Printing was not yet in use, and copies could only be multiplied at great cost by means of amanuenses. In 1429, the price of a copy was £2. 16s. 8d., equal to

ten or twelve times that amount in the present day.

‡ An assembly of the bishops and other clergy of the Church, to consult on matters ecclesiastical. The ground of objection to Wicliffe's translation in convocation was, that it is wrong for unauthorized persons to put out a version of the Bible.

17. Who was John Huss? Before what council did he appear? What was his fate?

trary to a safe-conduct granted to him by the Emperor Sigismund, which the council said it was not necessary to keep with a heretic. His friend and associate, Jerome of Prague, shared the same fate.

Schism of the Popes. } 18. Papal supremacy received a grievous blow from "The Schism of the Popes." Philip the Fair, king of France, harassed by contentions with the Roman see, contrived to obtain the election of a Frenchman to the Popedom, and to fix his residence at Avignon, in France. During seventy years Rome was deprived of her Bishop's presence; but the Roman citizens at length intimidated the Cardinals, most of whom were Frenchmen, into the election of an Italian Pope, Urban VI., a morose prelate, who soon gave universal disgust. This feeling induced the Cardinals to elect another Pope, Clement VII., under the plea that their former suffrages had not been free. It was, however, found impossible to dislodge Urban from Rome, and Clement, after the defeat of his party in a pitched battle, was obliged to reside at Avignon. England, Germany, and Italy adhered to Urban; and France, Spain, and Scotland supported Clement. The two pretenders to the papal chair were no sooner established in their respective abodes, than each of them laboured by every art to extinguish his opponent's power: intrigues and outrages, excited by men who called themselves vicars of the Prince of Peace, rapidly succeeded each other, and the disgraceful contest was kept up for more than thirty years. At one time the Roman Church, the boasted model of unity, was exhibited to the world, like the fabled Cerberus, as a monster with three heads, for a third party arose, which would not be content without a Pope of its own. At last the Constantine fathers delivered their Church from the reproach of this inconsistency, by lopping off all these unseemly excrescences, and electing Martin V. to the pontificate in the year 1417. This dispute gave rise to Wickliffe's spirited tract, *The Schism of the Popes*, in which he declared that Christ had "cloven the head of antichrist, and made the one part to fight against the other." It was argued by the Wickliffites, that even if the Church ever had been confided to the governance of a chief pastor, his office was evidently then in abeyance.

18. Give an account of "The Schism of the Popes," and of Wickliffe's tract upon it.

Burning of Heretics. } 19. It was a common thing in other parts of Europe to punish heresy with death, for nearly two centuries before a similar persecuting spirit showed itself in England. But Henry IV. ascended the throne with a defective title, and found it convenient to strengthen his position by conciliating the clergy. Accordingly, he encouraged the persecution of the Lollards, or Wickliffites, whose numbers had greatly increased; and in A.D. 1400. the year 1400 passed a law forbidding any one to teach anything contrary to the Sacraments or the authority of the Church, under the penalty of being burnt before the people, the Diocesan being appointed sole judge. The first victim of the law for burning heretics, and the first martyr in the cause of the Reformation, was William Sautre, or Sawtrey, rector of St. Osyth's, London, formerly of Lynn, Norfolk. He was convened before Archbishop Arundel, and having refused to worship the cross of Christ, and denied the doctrine of transubstantiation, he was condemned as a heretic, and delivered over to the civil power for execution. The fatal notoriety of Smithfield commenced with the burning of Sautre, on the 26th of February, 1401. A.D. 1401. Thomas Badby, a tailor, was the second victim. He was burnt in Smithfield for refusing to abjure the Lollard opinion of the Eucharist, and denying the authority of the priesthood. This statute survived the Reformation nearly 150 years, and was not repealed till the year 1677, in the reign of Charles II.

Lord Cobham. } 20. Among the principal supporters of the Lollards were John of Gaunt, Duke of Lancaster, and Lord Percy, the Earl Marshall, who had befriended Wickliffe when he appeared before Sudbury and Courtney at St. Paul's. In the reign of Henry V. Sir John Oldcastle, Lord Cobham, was regarded as their A.D. 1413. leader. In the year 1413 he was complained of in convocation as having maintained in his house persons who had been convicted or suspected of heresy, and sent them about to preach. The king, who regarded him with

19. How long was the punishment of heresy by death practised on the continent before it was practised in England? What was the conduct of Henry IV. upon ascending the throne? *When was the law for burning heretics first passed?* Mention some of its early victims. *When was it repealed?*

20. *Give a brief account of the principal supporters of the Lollards. State some particulars concerning Lord Cobham. What was his fate? What was the condition of the Lollards about this time?*

friendship on account of his military achievements, having tried and failed to convert him, Arundel proceeded against him. Cobham defied the authority of the ecclesiastic; upon which he was seized and committed to the Tower, from whence he was brought before the Primate and several Bishops. In reply to an offer of absolution if he would conform to the doctrine of the Church, he put in a written paper, in which he denied the necessity of a belief in transubstantiation, penance, confession, image-worship, and pilgrimages. He was convicted of heresy, and sent back to the Tower to await his execution by the secular arm. But he effected his escape into Wales, where he remained four years, and was taken at length after a desperate resistance in A.D. 1417. December, 1417. He was burnt in St. Giles' fields, on a low gallows, on which his body was fastened horizontally with chains. Numbers of Lollards suffered about this time: thirty-nine of them, after the escape of Cobham from the Tower, were hanged as traitors for an insurrectionary movement, and their bodies afterwards burned as heretics. Sir Roger Acton, a friend of Cobham's, was among them.

Archbishop Chicheley's } 21. Persecuting principles ex-
Constitutions. } tended themselves greatly in the
 reign of Henry V., so much so
 indeed that in the year 1414 the University of Oxford, in certain "Articles concerning the Reformation of the Church," proposed "that any Bishop who should be remiss in purging his diocese of heretics should be deposed." A Bishop was therefore reduced to the alternative of either persecuting to the death, or being himself denounced. In accordance with the spirit of the above proposal the constitutions which bear A.D. 1416. the name of Archbishop Chicheley were framed in the year 1416. By these, Bishops were required to make inquiry for heretics twice a-year in every rural deanery; and it was ordered that in parishes suspected of heresy, certain persons should be sworn to denounce those who read suspicious books or held private meetings, those denounced being liable to perpetual imprisonment, or a choice between recantation and the stake.

21. What was the conduct of the University of Oxford in the reign of Henry V? Give an account of Archbishop Chicheley's Constitutions.

22. A hateful system of private information }
Reginald Peacock. } was the consequence; but there were not wanting instances of persons in high places who were opposed to the persecuting spirit that prevailed. Of these perhaps Reginald Peacock, or Pococke, is the most remarkable. He was born in 1390, and through the influence of his friend, Humphrey Duke of Gloucester, obtained the bishopric of St. Asaph in 1444, from which he was translated to Chichester in 1450. Acting upon his expressed opinion, that "the clergy would be condemned at the last day, if they did not draw men into consent to the true faith, otherwise than by fire and sword or hanging," he exerted himself in various ways, by tracts, and sermons, and especially by a book called *The Repressor of over-much blaming the Church*, to win the Lollards, to many of whose tenets he was decidedly opposed, by argument rather than by persecution. In a work entitled *A Treatise of Faith*, he admitted that neither Pope nor council can add to or change an article of the creed, inasmuch as Holy Scripture is the only ground of faith. This called down upon him the vengeance of the ruling party in the Church. He was expelled from the House of A. D. 1457. Lords in the year 1457, and cited to appear before the Primate at Lambeth Palace, where he was accused of maintaining that a belief in our Lord's descent into Hell, in the Holy Spirit, in the Catholic Church, in the infallibility of the universal Church, in the authority of councils, &c., is not required of Christians. He was deposed from his bishopric, and compelled to recant at St. Paul's Cross, A. D. 1457. Having afterwards applied to the Pope for a bull of restitution to his see, the statute of *præmunire* was put in force against him, and he was confined for the rest of his life in Thorney Abbey, Cambridgeshire.

The Pragmatic Sanction, and the Concordat. } 23. The attempts that were made about this time to emancipate Christendom from the spiritual tyranny of the Popes were not confined to one nation; and as a transaction which occurred in France probably had some influence upon the minds of the English, we may briefly advert to it here. The council of Basle met in the year A. D. 1431. 1431, pursuant to a decree of the council of Con-

22. When did Reginald Peacock live? Give an account of his writings. What accusations were brought against him; and what was the result of them?

23. What is the date of the Council of Basle? What were its decrees?

stance, that perpetual general councils should meet every ten years, whether the Pope summoned them or not. This council abolished annates or first-fruits;* wrested from the Pope elections to vacant bishoprics and benefices, and restored them to chapters and local Bishops, with confirmation by the metropolitan; condemned immediate appeals to the Pope; and, chief of all, declared the council to be above the Pope, that he was bound to submit to it, and that appeals lay to it from him. A contest arose with the Pope, Eugenius IV., who summoned a council at Ferrara, in the year 1438, and excommunicated the members of the council of Basle, they in their turn deposing Eugenius from the Popedom, and reviving the papal schism by the election of Amadeus, Duke of Savoy, under the title of Felix V., in the A.D. 1439. The council of Basle addressed themselves for aid to Charles VII., king of France, who called a great assembly of nobility and Bishops at Bourges, who disapproved of the deposing of the Pope, but reduced the decrees of the council of Basle into an edict, which was called *The Pragmatic Sanction*. For many years this law was observed in France; but it was occasionally suspended, and persevering efforts were made to get it repealed. At length, in the year 1516, Francis I. entered into an agreement, called the *Concordat*, with Pope Leo X., whereby the king was to nominate to bishoprics within six months after a vacancy; if the Pope disapproved, the king had three months more; if the king failed again, the Pope was to provide one to the see; and all vacancies in the Court of Rome, the Pope was to fill up. Several attempts were made to recover the Pragmatic Sanction; but both the Popes and the kings of France felt the advantages of the Concordat too sensibly to part with it.

Ecclesiastical } 24. A knowledge of the ecclesiastical
Abuses. } abuses which tended to bring about the Re-
 formation in England may have been gathered

* The profits of one year of every vacant bishopric, claimed by the Pope upon a pretence of defending the Christians from the infidels, and paid by every Bishop at his accession, before he could receive his investiture from Rome. First-fruits subsequently became payable by the clergy in general.

[Note].—What were first-fruits? Give an account of the occurrences which resulted from the decrees of the Council of Basle. What was "The Pragmatic Sanction?" What was the nature of "The Concordat" between Francis I. and Leo X? Give the date of it.

24. State some of the causes which tended to bring about the Reformation in

from the foregoing pages ; but we will give a summary of them here. They are chiefly as follows :—The claims of the Papacy to exclusive jurisdiction, interference with the affairs of the kingdom, supremacy over the king, appointment to bishoprics and livings, annates, and the right of taxing the clergy : appeals to Rome : the prerogative of Sanctuary :* the luxury, covetousness, profligacy, and ignorance of the monks and clergy : the artifices and impudence of the mendicant friars : the abused doctrine of transubstantiation : the sale of indulgences : the worship of images : pilgrimages : dispensations : and papal interdicts and excommunications.

CHAPTER III.

THE REIGN OF HENRY VIII.

Accession of Henry VIII. } 25. Henry VIII ascended the throne on the 22nd of April, 1509. At this period, to a careless observer, few events seemed more remote than the violent disruption of those bonds A. D. 1509. which for ages had held England in connection with the Roman see. The Papacy was undisturbed by internal dissensions ; heresy, real or supposed, was almost everywhere so far repressed that it did not venture to show itself by open hostility ; St. Peter's was rising in unexampled splendour at Rome ; nor had the scandalous arts employed to aid its renovation as yet awakened the tones of indignant protest which were destined soon to startle Europe and make Rome tremble. Yet in the religious atmosphere might have been

* The freedom from arrest and punishment, except ecclesiastical discipline, enjoyed by criminals who fled to certain sacred places. This protection was extended to those who had committed the most heinous offences.

England. * [Note.]—What was the prerogative of Sanctuary ?

25. Give the date of the accession of Henry VIII. Give a summary of the religious state of England at that time. By whom was the cause of sacred

discerned tokens of dubious portent to the ecclesiastical hierarchy. Direct opponents might be comparatively few and despicable; but a change was gradually coming over the spirit of many among the most effective supporters of the Papacy. Religious knowledge was daily improving by the wider diffusion of the Scriptures in the mother-tongue, to which the art of printing effectually contributed; and a party, (the Lollards) neither few in numbers nor wanting in courage, existed in the heart of the kingdom, ready to profit by any occasion which might offer of opening the eyes of their countrymen. Moreover, learning began to be cultivated more extensively, and the Greek text of the New Testament was especially a subject upon which much attention was bestowed. Herein was manifest the influence of Erasmus, a distinguished scholar, who gained and imparted benefit by frequent residence in the University of Cambridge. To the enlightened Dean of St. Paul's, Dr. John Colet,* the founder of St. Paul's school, the cause of sacred literature was indebted for a powerful impulse, for he it was who revived at Oxford the practice of reading lectures upon Scripture, instead of Scotus and Aquinas. At Cambridge, too, a similar course was even more effectually pursued by George Stafford, Divinity lecturer and Fellow of Pembroke Hall, among whose hearers was the martyr, Hugh Latimer. Such were the circumstances connected with religion under which Henry VIII., with all the elements of popularity and power about him, inherited the English throne. Success attended the early years of his reign, in consequence probably of the guidance of his great minister, Cardinal Wolsey.

Immunities of the Clergy. } 26. Henry was firmly attached to the Church of Rome, and had indeed acquired a considerable taste for school divinity, his favourite author being Thomas Aquinas. Yet he soon

* He complained in a sermon of irreligion, and hankering after the haughtiness, avarice, and rich livings, calling upon convocation to effect some reformation by the Bishops and clergy; and in them.
declaimed against their ignorance,

Literature advanced at Oxford and at Cambridge? *[Note].—State what was the conduct of Dean Colet towards the clergy at this time.

26. State the conduct of Henry VIII. upon the privileges of the clergy, and the result of it. *What was the object of the Abbot of Winchelcomb's book on the immunities of the clergy? Give a brief account of the proceedings which immediately followed its publication. What remarkable declaration in connection with*

undertook to restrict the privileges of the clergy; for in A.D. 1515. the year 1515 he put an end for one year to the exemption of the inferior orders from being tried in the king's courts in cases of murder or burglary, which had existed for two centuries. This denial of the immunity of Churchmen created violent sensation, being looked upon as an encroachment upon the privileges of the Church. The Abbot of Winchelcomb preached severely against it; and Burnet adds that he followed up his sermon by a book to prove that all clerks, even of the lower orders, were sacred, and could not be judged by the temporal courts; but there is no good authority for Burnet's statement. The abbot's proceedings, however, gave rise to a petition to the king to repress the insolence of the clergy, and the subject was debated by the abbot in favour of, and Dr. Standish, a Franciscan, against the immunities of the clergy. Which-ever side had the better argument, the clergy appear to have prevailed, for the law which put an end to the immunity for one year was not renewed. Contests between the ecclesiastical and secular courts ensued, and were embittered by the death of Richard Hunne, a citizen of London, who, having been sued in the legate's court for a mortuary* by his parish priest, took out a writ of *præmunire* against the prosecutor. This incensed the clergy, and Hunne was imprisoned on a charge of heresy† in the Lollard's tower, at St. Paul's. Shortly afterwards he was found suspended from the ceiling, with marks of violence upon his person, and a coroner's jury brought in a verdict of murder against Dr. Horsley, the Bishop of London's Chancellor. Popular feeling was further exasperated by a sentence of heresy passed against the dead

* A fee paid to the priest upon the death of a parishioner.

† Lollardism was bitterly persecuted about this time. Speaking against some popular superstition, or reading the Bible in English, was sufficient to consign a man to prison. A brief examination followed, sometimes ending in recantation, sometimes in the flames.

In aggravated cases, penitents were branded on the cheek with a hot iron; and in every case compelled to bear a faggot in the Church on some holiday procession, or at the burning of the first heretic, and a representation of it ever after on a conspicuous part of the dress.

it was pronounced by Henry VIII? **[Note.]—What is a mortuary?* †*[Note.]—Detail the nature of the proceedings against Lollardism in the reign of Henry*

man, and the burning of his body in Smithfield, and the commencement by convocation of an action against Dr. Standish, to whose arguments against their immunities the clergy attributed the step of the coroner's jury. Upon an appeal to the king, it was determined that the convocation had incurred the penalty of a *præmunire*,* and the members, with Wolsey at their head, went and begged the king's pardon on their knees. In answer to the suit of the clergy, the king made this memorable declaration:—"By the permission of God we are king of England; and the kings of England in times passed had never any superior but God only. Therefore, know you well that we will maintain the right of our crown."

Election of Bishops. } 27. In the early part of the reign of Henry VIII., "the manner of promotion to bishoprics and abbeys," says Burnet, (Corrie's edition, pp. 20, 21,) "was the same that had taken place ever since the investiture by the ring and staff were taken out of the hands of princes. Upon a vacancy, the king seized on all the temporalities, and granted a license for an election, with a special recommendation of the person; which being returned, the royal assent was given, and it was sent to Rome that bulls might be expedited, and then the Bishop elect was consecrated; after that he came to the king, and renounced every clause in his bulls that was contrary to the king's prerogative, or to the law, and swore fealty; and then were the temporalities restored. Nor could bulls be sued out at Rome without a license under the great seal; so that the kings of England had reserved the power to themselves of promoting to ecclesiastical benefices, notwithstanding all the invasions the Popes had made on the temporal power of princes." In practice, however, the Pope generally overruled the choice of the chapter; and even if he did not change the name recommended by the king, he appointed by his own *provision*.

* This law was passed to restrict suits and appeals in the courts of the Pope, and the convocation was regarded as a papal court, because it was convened by Wolsey, the Pope, and the convocation the papal legate.

VIII. * [Note].—For what purpose was the statute of *Præmunire* enacted?

27. What was the custom with regard to the election of Bishops before the time of Henry VIII?

Pope Leo. X.— } 28. An unwonted diffusion of know-
Indulgences. } ledge, unsettled opinions, and papal pro-
 fligacy having prepared the way for a
 signal defection from the Roman-see, that event was hastened
 by the infatuation of those most interested in the permanence
 of existing ecclesiastical establishments. Julius II., who
 was on the papal throne when Henry VIII. ascended that of
 England, disturbed Europe by scandalous wars. In the
 A. D. 1513. year 1513, he was succeeded by John de Medici,
 under the title of Leo X., a man of accomplish-
 ments and refinement, but also of unconquerable indolence
 and inordinate love of parade. The indulgence of his taste
 for luxury and magnificence, and the expense incurred in the
 erection of St. Peter's, drained the papal treasury; and in
 order to recruit it, he extended the scandalous traffic in in-
 dulgences. Tetzel, a Dominican friar, was the principal
 agent for the disposal of these draughts upon the fund of
 supererogatory merit. The indulgences were farmed; they
 were sold in the gross to the best bidders, and dispersed
 among the retail pedlars of pardons, who might be seen
 gambling in ale-houses, and staking the documents which
 professed to contain such mysterious powers. It was extra-
 vagance like this which first roused the indignation of the
 great German Reformer, whose labours made themselves
 felt throughout Europe, and of whom we now have to speak.

Martin Luther— } 29. Martin Luther was born of hum-
The Reformation } ble parents, at Eisleben, in Saxony, on
in Germany. } the 10th of November, 1483. In early
 life he took upon himself the vows of
 an Augustinian friar, and was a devoted son of the Roman
 Church. A journey to Rome upon the business of his monas-
 tery, at the age of three-and-twenty, is said to have awakened
 strong suspicions in his mind with respect to the purity of the
 faith and practice of the communion to which he belonged.
 Upon his return he betook himself to the study of the Scrip-
 tures, with the help of Erasmus, and soon laid the founda-

28. Name the Pope at the accession of Henry VIII. By whom was he suc-
 ceeded? What was the public as well as private character of Leo X? And what
 were those acts of his Pontificate which did most, either directly or indirectly, to set
 forward the Reformation? What was the great mission of Tetzel in Germany?
 How was he received? Where, from whom, and how was opposition manifested;
 and to what succeeding events did this shortly lead?

29. Give a slight sketch of Luther's life and progress. What first roused his
 feelings against the Papacy, and what was the step which he took in consequence?

tion of that which has been called the distinctive doctrine of the Reformation—justification by faith in Christ only. His talents and learning obtained for him the chair of the Divinity Professor in the University of Wittemberg. While he was A.D. 1517. here discharging the duties of his office in the year 1517, he was roused to declaim against the infamous sale of indulgences conducted by Tetzels, the papal agent. It does not appear that at this time he had any intention to throw off his allegiance to the Pope, but he drew up 95 propositions upon the abuse of indulgences, which he was prepared to maintain against all opponents in public discussion at Wittemberg.* He was now speedily engaged in controversy on every side, and upon further investigation he called in question the supremacy of the Roman Church and the authority of the Pope. In the year 1520 he published a *Tract against the Popedom*, and soon afterwards his *Babylonish Captivity*.† Open war was thus proclaimed, and on A.D. 1520. the 15th of June, in the same year, Leo excommunicated Luther and condemned his books to be burned. Luther returned measure for measure: he appealed from the Pope to a general council, and on the 10th of December made a bonfire without the walls of Wittemberg, and threw into it decretals, canon-law, and bull, with his own hands. The news of what was passing in Germany soon made its way to England, and a hot persecution against the favourers of the doctrines of Luther was set on foot. Many were brought to the stake, among whom were six men and a woman, burnt at Coventry, for teaching their children the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue. The king himself undertook, A.D. 1521. in the year 1521, to refute Luther's opinions in a

* By some the Reformation is dated from this event; by others from the excommunication of Luther in 1520.

† In this work he said that his original veneration for the Papacy had been gradually overthrown by his inquiries respecting indulgences; and that he now recog-

nized in Rome another Babylon, the seat of a mighty rebel power against the majesty of Heaven. He then discussed the Papal doctrines, and determined that there are only three Sacraments—Baptism, the Eucharist, and Penance.

Name some of his publications. †[*Note.*].—What was the nature of his *Babylonish Captivity*? Give the date of his excommunication by Leo. What was his conduct thereupon? In what way was the news of these things received in England? What side did Henry VIII. take when Luther first attacked the Papacy? Give the title

book dedicated to the Pope, and entitled *Assertio septem Sacramentorum adversus Martin. Luther*. This work was in truth no contemptible performance; and the Pope expressed his opinion of it by bestowing upon its royal author the title of "Defender of the Faith,"* which English sovereigns have ever since assumed. Frederick the Wise, elector of Saxony, and other princes in Germany, favoured Luther, and prevailed upon the new Emperor, Charles V., to have his cause publicly heard before the Diet† of Worms A.D. 1521. Luther appeared, and was declared to be an enemy of the Roman see, and thereupon was put under the ban of the empire as a heretic and schismatic; but Frederick concealed him in the castle of Wartburg for three quarters of a year, until the tyranny of the Diet was overpast. He worked hard in his retirement, employing himself in translating the Scriptures, labouring his Commentary on the Epistle to the Galatians, and writing tracts against auricular confession, private masses,‡ monastic vows, and celibacy of the clergy. Upon his release, he vigorously pursued the same career, and his doctrines spread rapidly. Hadrian VI. and Clement VII. demanded the punishment of himself and adherents, but could not prevail upon the German princes to proceed against them without the sanction of a general council. About the year 1525 a long controversy was entered into by the German Reformers on the subject of the Eucharist: Luther maintained the doctrine of *consubstantiation*, namely, that in the Lord's supper the body and blood of Christ are really present,

* The title was not new. Richard II. had adopted it in his proclamations against the followers of Wickliffe; and an equivalent title had been bestowed upon Henry III. and Henry IV.

† The principal national assembly of the German empire was so called.

‡ The name by which Romanists designate the celebration of the Lord's Supper. The term is de-

rived from the phrase *iste, missa est concio*, ("go, the assembly is dissolved,") by which the priest in the primitive ages signified to the catechumens that all that part of the service was concluded which it was allowed to all believers indiscriminately to attend. The communion of the Eucharist was extended only to those who had completed the period of initiation and instruction.

of Henry's work. In what light did the Pope regard it? When was the title of "Defender of the Faith" first used by the English sovereigns? * [Note.]—Was this title given to any English king before the time of Henry VIII? Before what tribunal was Luther's cause publicly heard, and what was the result of the hearing? How did he employ himself in his retirement? † [Note.]—Derive the word "mass." Give an account of the controversy amongst the German Reformers upon the subject of the Eucharist. Give an account of the Diets held

invisibly combined with the bread and wine, but only in the act of receiving the Sacrament ; but Zuinglius* asserted that there is nothing more than bread and wine, which elements are the figure and representation only of Christ's body and blood. A conference was held upon the subject at Marburg, which, however, broke up without coming to any accommodation. Meanwhile, opposition to the Papacy gained ground, and two Diets were held at Spires to settle the religious disputes which prevailed. At the former, in the A.D. 1526. year 1526, the conflicting parties came to an arrangement which left the Lutheran States free to regulate their own ecclesiastical affairs, until the assembling of a general council. But this arrangement was set aside by the A.D. 1529. second Diet in 1529, in which all alterations and innovations in religion were prohibited by a majority of votes, until the promised general council should have met and promulgated its decrees. The Lutheran princes and states entered a *protest* against this edict, on account of which the name of *Protestants* was given to them. The term *Protestant*, therefore, originally signified one who protested against the edict of the Diet of Spires in the year 1529 : it came, however, in a short time to be applied to all who renounced the superstitions of the Church of Rome. In the A.D. 1530. following year (1530) the emperor Charles V. convened a Diet at Augsburg, with the intent of terminating the prevailing differences. The Lutheran party here presented their confession of faith, which has since been called *The Confession of Augsburg*. It was drawn up by Melancthon† from *The Confession of Torgau*,‡ and consisted of 28 chapters, of which 21 contained a brief summary of the opinions of the Reformers, and the rest pointed out the errors of Romanism. After an opposition to the Confession

* While Luther was shaking to the centre the fabric of papal despotism in Germany, Ulrich Zwingli, or Zuingle, was similarly engaged in Switzerland. He was born at Wildhausen, in the year 1484.

† Luther's fellow-labourer in the Reformation, born at Bretten, in the palatinate of the Rhine, A.D. 1497.

‡ This was presented to the Elector of Torgau, and consisted of 17 articles, drawn up by Luther.

at Spires to settle the religious disputes which prevailed. Upon what occasion was the name of *Protestants* first used? When was the *Confession of Augsburg* drawn up, and from what source was it derived? What was the origin of the *League of Smalcald*? What effect had the opening of the Council of Trent upon

by Faber, Eckins, and others, which was answered by Melancthon, several conferences were held to reconcile the contending parties; but the Diet, in the absence of many Saxon and Hessian princes, condemned the Protestants, and ordered them to submit themselves to the Pope; whereupon they confederated in their own defence in *The league of Smalcald*, and so obtained toleration from the emperor till the differences should be settled by a council. Various conferences and controversies afterwards took place, especially at Ratisbon, in 1541, when some points of difference were removed, and the edicts against the Lutherans were suspended. Luther lived to see the opening of the famous Council of Trent,* which put him upon acting with more vigour and warmth against the church of Rome, as foreseeing that measures were about to be taken for condemning his opinions. In short, he left no stone unturned to engage the Protestant princes to act against the council, continuing his exertions to that end until his death, which happened at Wittenberg, in A.D. 1546. February, 1546. After Luther's death, a formulary of faith and discipline, called *The Interim*,† (because it was only to be in force in the interim till the decision of a general council,) was obtruded upon the Protestants by the emperor, Charles V. In the year 1552, Maurice, A.D. 1552. elector of Saxony, obtained advantages over the emperor, and concluded a peace with him at Passau, by which the religion and liberties of the Protestants were secured from further molestation. Thus Protestantism was settled in Germany.

The King's Marriage. } 30. Henry VIII. of England was affianced when only twelve years old to Catharine of Arragon, daughter of Ferdinand and Isabella of Spain, and widow of his elder brother Arthur, Prince of

* Assembled by Paul III., in 1545, and continued by twenty-five sessions till 1563, under Julius III. and Pius IV. The decrees of this council, together with the creed of Pope Pius IV., contain a summary of the doctrines of the

Roman Church.

† The chief points permitted to the Lutherans were the marriage of the clergy, and the use of the cup in the sacrament of the Lord's Supper.

Luther? Give an account of *The Interim*. †[*Note.*].—What were the chief points permitted to the Lutherans? When was Protestantism settled in Germany?

30. What were the circumstances under which Henry VIII. was married to Catharine of Arragon? Give a short account of the circumstance which was the

Wales, who had dropped childless into an early tomb, about five months after his marriage. In spite of the remonstrance of Archbishop Warham against a marriage held to be prohibited by the Levitical law (*Levit. xviii. 16*), Henry's father, unwilling to part with Catharine's rich dowry of 200,000 ducats, applied for and obtained a dispensation from the Pope, Julius II., although he afterwards repented of the step, and on his death-bed conjured Henry not to venture upon the marriage. The father's dying injunctions were, however, forgotten by the youthful sovereign, who made Catharine his bride within six weeks of his accession, on the 3rd of June, 1509, being at that time only A.D. 1509. eighteen years old. She bore him three sons and two daughters; but at the end of eighteen years he found himself with only one child surviving, the princess Mary, and no hope of further issue by the queen. Time, too, had cooled the ardour of his affection for a lady some years his senior; the death of his male issue began to be interpreted as a judgment of Providence on a union which ought not to have been contracted (*Levit. xx. 21*); exception had been taken against the legitimacy of his daughter by the French ambassador, when the marriage between her and the Duke of Orleans came under discussion; and he was already fascinated by the charms of Anne Boleyn. For these reasons, entertaining, or affecting to entertain, scruples as to the marrying of his brother's widow, he was bent upon procuring a divorce, and soon after entered upon that conflict with Rome, which, commencing from questionable motives, was over-ruled by an all-wise Providence to the lasting benefit of our country. In 1527 application was A.D. 1527. made to the Pope, Clement VII., to declare the king's marriage void, all the Bishops in England, except Fisher, Bishop of Rochester, having first judged it to be unlawful. The Pope, who was at this time little better than a prisoner of the emperor, in the castle of St. Angelo, unwilling to disoblige the king, and still more unwilling to offend the emperor, (Catharine's nephew) who was resolved to uphold the marriage, appointed Wolsey* and Cardinal

* Wolsey at first strongly to the emperor, who had trans- favoured the divorce, from enmity ferred his interest to another in

immediate cause of the breach between Henry VIII. and the See of Rome. * [Note.]
—What was the conduct of Wolsey upon the subject?

Campegio to try the cause in England, and apparently delegated to them full power to pronounce a definitive sentence. A.D. 1529. The legates cited the king and queen to appear before them in June, 1529, and having pronounced the queen contumacious, because when her name was called, instead of answering, she made a touching appeal to the king and left the court, proceeded with the cause, and it was supposed they were about to pronounce sentence. But Campegio, in obedience to private instructions from the Pope, upon some pretext adjourned the proceedings till October. Meanwhile the Pope evoked the cause to Rome, and cited the king and queen to appear there either in person or by proxy. Henry's spirit was roused by this insult: he would not allow the citations to be formally served, and declared that he would not compromise the rights of the crown by obeying an order for his appearance out of his own dominions. His temper became chafed by procrastination, the whole blame of which he laid upon Wolsey; for Campegio is said to have shown him a bull from the Pope annulling the marriage, which, however, was subsequently destroyed. The sight of this caused him to conclude that the Pope was certainly, and Campegio probably, favourable to his views, and that therefore his extended suspense was owing to the bad faith of Wolsey, who fell into disgrace, and died soon after, a signal instance of the instability of human greatness.

Cardinal } 31. It will be convenient, before we proceed
Wolsey. } farther, to take a retrospective glance at the
events of the life of this famous person. Thomas
Wolsey, the son of a butcher at Ipswich, was born in the
year 1471. He was educated at Magdalene
A.D. 1471. College, Oxford, where he obtained a Fellowship.
Having by ability, energy, and good fortune, secured an
introduction at court, he discharged a commission to the
emperor of Germany with such despatch and success that the
old king, Henry VII., rewarded him with the deanery of

an election to the popedom; and ever, he became lukewarm, when
likewise, probably, from a remon- he found he could not succeed in
strance made by the queen against his project of placing a French
the levity and luxuriansness of princess upon the throne.
his conduct. Subsequently, how-

31. Give a short sketch of the life of Wolsey. What first brought him into

Lincoln, a preferment which, together with that of royal almoner, he held on the accession of Henry VIII. Wolsey ingratiated himself with the young monarch by ministering to his pleasures, while he relieved him of the cares of business. In 1514 Henry made him Bishop of Tournay, his recent conquest in Flanders, then of Lincoln, and A.D. 1514. then Archbishop of York, all in one year. He also held the sees of Bath and Wells, Durham, and Winchester, successively, *in commendam*,* together with the valuable abbacy of St. Alban's, and the Lord Chancellorship, in succession to Archbishop Warham; besides which he had pensions from the courts of Austria and France, and the surplus proceeds of the diocese of Worcester, after paying a moderate fixed income to its Italian incumbent. His opulence thus became immense, and found vent in splendid buildings, a princely retinue, public munificence, and private luxury. Having in 1515 been created Cardinal of A.D. 1515. St. Cecilia, and subsequently, A.D. 1519, legate *a latere*,† there was scarcely anything of professional rank or political power which was left him to desire. One object, to which his eyes had been long directed, still eluded his grasp—the popedom. After having maintained his unexampled elevation for fifteen years, the tide of fortune turned, as we have seen, when Wolsey was associated with Campegio in the legatine commission upon the subject of the king's divorce. He was ordered to deliver up the great seal,‡ and to exchange the splendours of Whitehall and Hampton Court for the wretched accommodation of an unfurnished mansion at Esher. A *præmunire*, for having exercised legatine functions without license from the crown, placed his person and

* A person to whom the custody of a void benefice was committed, without the profits appertaining to it, was said to hold it *in commendam*, i.e., *entrusted to his care*. The restriction on the receipts of profits was evaded, and the holding benefices *in commendam* became a mode of enjoying pluralities.

† This gave him precedence of the Archbishop of Canterbury. In virtue of his office he annulled a convocation summoned by the Primate, and called another in his own name.

‡ Ancient usage was infringed by the appointment of a layman, Sir Thomas More, to the chancellorship, in succession to Wolsey.

favour with Henry VII? **[Note.]*—Explain the term *in commendam*. †*[Note.]*—Illustrate Wolsey's precedence of the Archbishop of Canterbury, and state by what right he claimed it. Upon what ground was he indicted under the statute of *præmunire*? Give the date of his death, and his testimony to the comparative merits of heavenly and secular service.

property at the king's mercy; but he was saved from the consequences of a parliamentary impeachment instigated by the lords, to whom his haughty bearing had been uniformly offensive, through the zeal of an attached retainer, Thomas Cromwell, who ably advocated his cause in the commons, and whose affectionate adherence to his fallen patron procured for him the favourable notice of the king. Wolsey having pleaded guilty to the indictment under the statute of *præmunire*, the king pardoned him; but this gleam of favour was of short duration. He was ordered to repair to his neglected archbishopric; and as he was about to enter York, a royal messenger summoned him once more to the metropolis on a charge of high treason. He commenced his journey, but expired on the way, at the abbey of Leicester, A.D. 1530. Nov. 29, A.D. 1530, leaving behind him a well-known testimony to the comparative rewards of heavenly and secular service—"Had I but served my God as faithfully as I have served my prince, He had not forsaken me in my grey hairs."

32. Shortly after Wolsey's death the whole body of the clergy were placed under a *præmunire* for having acknowledged his legatine authority. An action was brought against them in the King's Bench, and the clergy of the southern province were glad to extricate themselves from their predicament by the payment of an enormous sum, £118,000., granted to the king under the name of benevolence, in acknowledgment of his services to the Church, and zeal against heresy. This payment was accompanied by a convocational recognition of his ecclesiastical supremacy, with the saving clause, moved by Warham, "so far as is allowed by the law of Christ." The clergy of the northern province also voted a subsidy of £18,000; but manifested considerable reluctance to acknowledge Henry supreme head of the Church. At length, however, the admission was made, Tonstall, Bishop of Durham, protesting against it. Thus, the Church's decision restored to the crown those powers which in Saxon times it had enjoyed, but which had long fallen into abeyance. These

32. What was the consequence to the clergy of their acknowledgment of Wolsey's legatine authority? What reservation was made by the convocation when compelled to a partial recognition of the king's power as head of the Church? Name the Bishop who protested against the acknowledgment of Henry as supreme head of the Church. State what followed upon "the submission of the clergy."

acts of convocation have since been known as the "submission of the clergy," that is, their submission to the prosecution under the *præmunire*, and not, as subsequently understood, to the acknowledgment of the royal supremacy as a new thing. The results of this submission were soon felt in A.D. 1532. an act of Parliament, A.D. 1532, which abolished the payment of annates to the Pope for bulls of consecration, and provided also that should the Pope refuse to consecrate in consequence, the ceremony should proceed under the authority of a royal mandate. And yet it does not appear that any thing like religious innovation was contemplated, for a fierce persecution was begun against those who held what were opprobriously termed the "new opinions." The most remarkable victim was Thomas Bilney, of Trinity Hall, Cambridge, who was consigned to the flames at Norwich. Bayfield, a benedictine monk; Tewkesbury, a London tradesman; and Bainham, a member of the Temple, also suffered in Smithfield: and the body of William Tracy, of Toddington, Gloucestershire, was exhumed and burnt, for expressions in his will against testamentary bequests for soul masses.

Argument on the Divorce. } 33. Opinions were divided upon the subject of the king's divorce. On the one hand it was argued that the prohibition of a marriage with a brother's widow was clear in the Levitical law (*Levit.* xviii. 16), and was of universal obligation; for such a marriage is ranked among the "abominations that defile the land," for which the Canaanites were cast out (*Levit.* xviii. 24): that John the Baptist held the law of Moses to be still binding on this point; for he declared of Herod that it was "not lawful for him to have his brother's wife" (*Matt.* xiv. 4): and that St. Paul also pronounced the Mosaic law still to stand good; for he condemned the Corinthian convert "in that he had his father's wife" (1. *Cor.* vi. 1), one of the degrees forbidden in the same chapter of *Leviticus* as the relation in question (*Levit.* xviii. 8).—On the other side, it was replied that the law in *Leviticus* applied only to the taking of a brother's wife whilst he was living; for Moses enjoined the brother to marry the brother's widow when he died without issue (*Deut.* xxv. 5): that Herod was guilty, not of incest, but of adultery; for his brother Philip was

33. *What arguments were used by each party on the question of the divorce of Henry VIII? Was the question debated solely upon scriptural grounds?*

alive when he took Herodias : that the like must be said of the Corinthian delinquent ; for the "fornication not to be named among the Gentiles" with which he was charged was otherwise not unknown among the Persians.—To this it was rejoined, that the exception in the general law proved only that God might dispense with his own ordinances for his own ends, and that the end in this case was the preservation of a family in Israel, and care for the protection of the genealogy of the future Messiah, objects now accomplished : that it cannot with certainty be affirmed that Philip was living when Herod married Herodias : that the case of the Corinthian does not admit of the interpretation that he took his father's wife before his father's death ; for the seventh commandment was provision enough against such an abuse, and the 18th chapter of *Leviticus* must contemplate incestuous alliance, as distinct from adultery.—Much more was said. But the question was not debated upon scriptural grounds only. The fathers, the schoolmen, and the Pope's decretals were all brought into the controversy, and a case under no circumstances very simple became immeasurably complicated.*

Further Proceedings in the Divorce. } 34. Nearly two years had elapsed in fruitless negotiation with Pope Clement VII., when, by one of those accidents which a Christian mind is ever disposed to view under a superior light, the king became acquainted with the eminent person to whom the English Reformation is so much indebted, A.D. 1529. The king, being upon a journey, passed a night at Waltham Cross, where two of his attendants, Gardiner and Fox, fell in with Dr. Thomas Cranmer, a Fellow of Jesus College, Cambridge, who, having been driven from Cambridge by the plague, or having lost his fellowship by marriage, was at that time tutor in the house where the king's attendants were lodged. His regard for the sacred volume had gained him at Cambridge the appellation of "the Scripturist;" and in a conversation with Gardiner and Fox upon the divorce, he held that the question was one concerning the meaning of Scripture, and nothing else, and that if the marriage was unlawful

* Blunt's *Sketch of the Reformation in England*.

34. Narrate the circumstances connected with the introduction of Cranmer to Henry. What opinion of Cranmer at this time recommended him to the

by Scripture, "the Bishop of Rome had no such authority as whereby he might dispense with the word of God." Hence, he suggested that the Universities and men of learning were the fittest judges of the legality of the king's marriage. Great principles were here involved: Scripture was set up as the rule of action, and the interpretation of it declared to be open to learned investigation. Some steps had, indeed, before been taken to consult the Universities, on the recommendation of Wolsey: but so long as the last appeal was to the Pope, this was of little consequence. Cranmer's suggestion was reported to the king, who sent for him and received him with great favour. He was domesticated, by the king's desire, in the family of the Earl of Wiltshire, Anne Boleyn's father, and wrote a treatise on the divorce, which entirely demolished any supposed power of the Pope to dispense with what is recorded in God's word. Next year, A. D. 1530, the Universities of Europe were consulted on the question "whether the papal dispensation for the king's marriage with his brother's widow was valid." The question, after some difficulty, was decided in the negative by the English* and various foreign Universities, and by a multitude of theologians and canonists, as well as the convocation of the clergy.† The Protestant Divines of Germany, for the most part, concurred in viewing marriage with a brother's widow as contrary to God's will; but they do not seem to have been satisfied of the necessity of a divorce, after so many years of cohabitation, or the legality of another connection. At length Cranmer appeared at the Court of Rome, where he offered publicly to maintain these positions—(1) that the marriage was contrary to the law of God; and (2) that no papal dispensation can sanction such a marriage. The challenge was nominally accepted, but the disputation was sedulously avoided. Whereupon Cranmer transferred his residence to Germany, to consult the Lutheran clergy,

* On the one hand, the Popish party believed both Cranmer and Anne Boleyn to be favourers of the doctrines of Luther; and on the other hand, the influence of the Court was not without weight.

† The compliance of the clergy has been accounted for by the dread of a *præsumptio* for admitting the legatine authority of Wolsey. See par. 32.

favourable notice of the king? What was the course adopted by Cranmer with regard to the divorce between Henry VIII. and Catharine? What question was submitted to the Universities of Europe, and what was the reply? Mention the positions which Cranmer offered to maintain at the Court of Rome. Was his

and there he married, though the laws of the Church enjoined celibacy on the clergy.* Meanwhile Henry became sick of fruitless negotiation, and, setting the Pope at defiance, married Anne Boleyn, probably in November, A. D. 1532. 1532.† Soon afterwards, Cranmer, who had been elevated to the Primacy on the death of Warham, foreseeing the scandal that would arise if the king's first marriage was not formally annulled, summoned Catharine before his ecclesiastical court. Upon her refusal to obey, Cranmer pronounced her marriage with Henry null and void from the beginning, which was in accordance with the decision of convocation. The Pope first threatened, and subsequently excommunicated Henry for adultery, and his marriage with Catharine was pronounced valid and indissoluble.

Cranmer made } 35. Archbishop Warham died in the year
Archbishop. } 1532; whereupon the king sent for Cranmer, who was then in Germany, to promote him to the vacant Primacy, a post which he appears to have accepted not without reluctance; for by his marriage he had to a certain extent identified himself with the Reformation, and the consecration oaths of a Bishop implied a dependence of the Church of England upon that of Rome. Bishops took two oaths, one to the Pope, the other to the King. In the former they swore to maintain the Papacy and the regalities of St. Peter against all men, together with the rights and authorities of the Church of Rome; and that they would honourably entreat the Pope's legates, and observe all his provisions and decrees. In the latter they renounced all clauses in their bulls contrary to the king's royal dignity, and swore to be faithful to him against all others, acknowledging that they held their bishoprics only of him. The inconsis-

* Luther had thus evinced his contempt for papal Rome several years before; and many other ministers of religion had taken the same step. Cranmer, however, did not marry until the legislature of his native country had virtually denied the Pope's right to interfere in English affairs; and the restraint upon clerical marriages, it will be remembered, was a mere act of papal tyranny.

† Others say on the 25th of January, 1533.

challenge accepted? When and where did Cranmer marry? What was the conduct of Cranmer upon Henry's marriage with Anne Boleyn? And what was the conduct of the Pope?

35. *What is the date of Cranmer's promotion to the see of Canterbury?*

ency of these professions embarrassed Cranmer; but, the Pope having, for the better furnishing of his coffers, encumbered the primatial appointment with eleven bulls, he got out of his difficulty with regard to his oath to the Pope by a protest, three times made, that he did not admit the Pope's authority any further than it agreed with the express word of God, and that he did not debar himself from discussing, advising, and approving whatever might seem conducive to the reformation of religion. The papal instrument confirming his appointment* was received on the 21st of February, A.D. 1533. 1533, and on the 30th of March, in the same year, he was consecrated by the Bishops of Lincoln, Exeter, and St. Asaph.

*Renunciation of
Papal Authority.*

36. Early in the year 1534 Parliament proceeded to take measures which formally terminated the national connection with Rome. The law of Henry IV. for burning heretics was modified, and the power of Bishops in convicting heretics was restrained. An act of the legislature confirmed the "submission of the clergy." Peter's-pence† and all other pecuniary exactions of the court of Rome were abolished; and first-fruits, already taken from the Pope, were given to the king. All dispensations and indulgences, not contrary to the divine law, were henceforth to be granted by the Archbishops. The sees of Worcester and Salisbury were declared vacant, because held by non-resident Italian incumbents. The marriage of Catharine was pronounced void and the offspring illegitimate; and the succession of the crown was secured to the king's issue by the

* The Pope was no willing instrument in Cranmer's promotion; but in his critical position with the emperor it was important to conciliate Henry, nor could he afford to sacrifice even an appearance of ecclesiastical supremacy in Eng-

land. His confirmation, however, was unnecessary, by the decrees of the Council of Ephesus, A.D. 431.

† An annual tribute of one penny, paid to the Pope by every family on the feast of St. Peter.

*[Note].—With what object did the Pope confirm it? What oaths were taken by Bishops at this period? How did Cranmer act with reference to the oath of obedience to the Pope?

36. When was papal authority in this kingdom formally renounced? Mention some of the measures having reference to the termination of the national connection with Rome. What was the offence for which More and Fisher became martyrs to the Papacy? What change was made in the law regulating the election

present queen.* To that succession all were required to swear under the penalties of treason; and to their refusal and its consequences were Sir Thomas More (who had succeeded Wolsey as Chancellor,) and Bishop Fisher† indebted for their posthumous reputation as martyrs to the Papacy. Parliament also enacted a law (still in force) regulating the election and consecration of Bishops. By this law all bulls from Rome were condemned, and it was appointed that upon a vacancy the king should grant a license to elect, (*congé d'élire*), and should by a missive letter to the dean and chapter signify the name of the person he would have chosen. Within twelve days the dean and chapter were required to return an election of the person named by the king, under their seals. The Bishop-elect was upon that to swear fealty, and a writ was to be issued out for his consecration in the usual manner. If the chapter refused to elect the person named, or the Bishops to consecrate him when elected, they incurred the penalties of a *premunire*.‡ Towards the close of the year an act was passed, declaring the king to be the "Supreme head on earth of the Church of England,"§ which was appointed to be added to

* She was delivered of a daughter, afterwards Queen Elizabeth, on the 7th of September, 1533.

† They refused their assent to the preamble of the oath, which declared the marriage of Catharine void from the beginning, but did not object to the succession of the issue of the second marriage.

‡ The Primates used to appoint Bishops in very early times; and the Bishops sometimes appointed their own Primate after the Conquest. Subsequently the crown interfered in a dispute between the Bishops and the Cathedral clergy as to the right of appointment, and frequently exercised that right, until it was usurped by the Pope. The act of Henry VIII.,

therefore, abolished both the ancient usage of the Church, and the usurped authority of the Papacy.

§ Cranmer explained this to mean, "Head of all the people of England, as well ecclesiastical as temporal; head and governor of the people, which are the visible Church." The following year the king directed that orders should be sent to all the clergy to bid prayers before the sermon for the king as "supreme head of the Church," and to preach against the abuses of the Papacy. Subsequently, A.D. 1537, Gardiner wrote a book, *De Vera Obedientia*, to which Bonner prefixed a violent preface in favour of the king's

of Bishops in the reign of Henry VIII? ‡[Note].—Show that the act of Henry abolished both the ancient usage of the Church and the usurped authority of the Papacy. When was Henry declared to be "Supreme head on earth of the Church of England"? §[Note].—How did Cranmer explain this?—What was the conduct of Gardiner, Bonner, and Tonstall upon this matter?—When and by whom was the title of "Head of the Church" rejected? What was the decision of convoca-

his other titles. By another act twenty-six suffragan, or coadjutor Bishops were appointed. The various branches of papal jurisdiction were by these measures removed. Convocation acquiesced in the proceedings, and pronounced that "the Bishop of Rome has, in the word of God, no greater jurisdiction in the realm of England than any other foreign Bishop."* One Bishop only, the aged Fisher, refused to unite in this general decision of the Church; and thus the ordinary jurisdiction of the Pope over England was regularly and lawfully suppressed.

Persecution. } 37. Persecuting principles were of too long standing in the Church to admit at once of the full benefits of emancipation. Accordingly we find instances of religious intolerance in the conduct of those who had just thrown off the papal supremacy, which agreed better with the practice of Rome than with the principles of the party of which Cranmer was now the head. A young man of character and learning, named John Frith, was burnt for professing the very doctrine which Cranmer afterwards embraced, the denial of the change of the bread and wine in the Eucharist into any other substance. Many monks of the Charter-house suffered in the Pope's cause, a party of them having been hanged at Tyburn. At the same time fourteen Anabaptists from abroad were burnt as heretics. Amid executions of less remarkable persons, Bishop Fisher A. D. 1535. was beheaded in June, 1535,† and Sir Thomas More followed him to the scaffold a fortnight

supremacy. Tonstall also, one of the most Romishly-inclined prelates, preached a sermon to the same effect before the king. This title "Head of the Church" was afterwards rejected by Queen Elizabeth, and has never since been borne by any Sovereign. The Monarch is "Supreme Governor" of the English Church.

* A still more important resolution was passed, on Cranmer's

motion, in convocation, namely, a petition to the king for an authorised translation of the Bible. The king, under the influence of the queen, who favoured the reformed doctrines, assented.

† A humorous attack on the vices of the clergy and the abuses of the Pope, entitled *the Supplication of the Beggars*, and written by one Simon Fish, of Gray's Inn, made a great stir about this time.

tion upon the question of papal supremacy? **[Note.]*—When was a translation of the Bible first authorised?

37. Did persecution cease when papal supremacy was first thrown off? Name some of the sufferers at this period. What proceedings did the Pope take upon the death of Sir Thomas More and Bishop Fisher? Give the title of Cardinal Pole's book. To whom was it addressed, and with what object?

later, for denying the king's supremacy. Upon the news of their death reaching Rome, the Pope cited Henry to answer for it, and in case of refusal pronounced him excommunicate, placed his kingdom under an interdict, absolved his subjects from their allegiance, and commanded the Bishops and clergy to quit the country.* Cardinal Pole, also, the king's near relative, at this time resident in Italy, published a book on death of his friend More, entitled a *Defence of the Unity of the Church*, addressed to Henry's avowed enemy, the emperor Charles V., urging that monarch to invade England. Subsequently one John Lambert, having appealed to the king in a charge of having strongly opposed the doctrine of the "real presence," was heard at Westminster, condemned as a heretic, and burnt at Smithfield under circumstances of peculiar barbarity.

Fall of Queen Anne Boleyn. } 38. Queen Anne Boleyn had uniformly exerted her influence with the king in favour of the Reformation, which excited the enmity of the popish party, although she grew in favour with the nation. But it was felt, that as Catharine was now dead,† all controversy might be set aside‡ by the king's marriage with another, the legality of which marriage could not be questioned, nor the legitimacy of its issue. These reasons of state tallied with the king's affections, which were now transferred to Lady Jane Seymour. Queen Anne was accused of adultery, and after a mockery of a trial condemned A.D. 1536. and executed, A.D. 1536. Next day Henry was married to Lady Jane, who died towards the close of 1538, two days after giving birth to a son, who was afterwards king Edward VI. Immediately upon the king's marriage with Lady Jane, a bill of succession was passed by Parliament, which confirmed sentences of divorce upon the two former marriages, and declared the issue by both to be illegitimate.

A similar contemporary production, entitled *The Practice of Papistical Prelates*, was written by William Tyndale, or Tindall. the dissolution of the monasteries.

* This wild sentence was pronounced, but suspended till after a reconciliation with the Pope.

† She died at Kimbolton, on the 8th of January, 1536.

‡ Possibly Henry contemplated a reconciliation with the Pope.

38. Give an account of the fall of Queen Anne Boleyn. When did Henry marry the Lady Jane Seymour? What issue had he by her? What proceedings did Parliament take upon the king's marriage with Lady Jane Seymour?

*Instructions for a
Visitation of the
Monasteries.*

39. The monastic orders were the king's most persevering opponents in his rupture with Rome. They had ever been the creatures of the Papacy; and now that the king's supremacy was established, their bulls from Rome were disregarded, and their trade in indulgences ruined. So they thought it necessary for their own preservation to infuse into the people a dislike of the king's proceedings, and to embroil his affairs as much as possible. Henry, therefore, resolved to break the power of his enemies, and avail himself of their wealth to defend his kingdom without increased taxation. Thomas Cromwell was made the king's vice-gerent in ecclesiastical matters, his authority being similar to that of a papal legate; and as a preliminary measure, it was determined that a visitation should be made of conventual establishments. Accordingly, commissioners were appointed and the visitation began in October, A.D. 1535. 1535, and was completed in about ten weeks. The visitors were directed to inquire whether the houses had the full number according to their foundation, and if they performed divine worship at the appointed hours? How their heads were chosen? How their vows were observed? Whether they lived according to the severities of their orders? How the master and other officers did their duties? How their lands and revenues were managed? What hospitality was kept? How the inclosures of the nunneries were kept? Whether the nuns went abroad, or if men were permitted to come to them? How they employed their time, and what priests they had for their confessors?*

*Dissolution
of the Lesser
Monasteries.*

40. It is not improbable that the visitation was conducted with a view to make out a case against the monasteries. Yet an unfriendly scrutiny into a great number of conventual establishments, at a time when grossness of manner prevailed, would easily paint a very revolting picture, without any ingredient positively untrue. Such a picture undoubtedly was drawn by Henry's visitors. According to

* Corrie's edition of *Burnet*, p. 116.

29. Account for Henry's opposition to the monastic orders. Who was his principal agent in this matter? When was a visitation of conventual establishments made? What instructions were given to the visitors?

40. What report of the monasteries did Henry's visitors give? Mention some

their report, not only was property to a large amount discovered to have been embezzled and misapplied, and rules to be systematically violated, but the supposed abodes of contemplative piety were found to be the scenes of violent passions and gross immoralities. Moreover, many disgraceful impostures about relics and wonderful images were laid bare. The Rood† of Grace, for instance, at Bexley, Kent, which hung its lip when a pilgrim offered silver, but shook its beard merrily at an offering of gold, motions which the multitude attributed to divine power, was shown to be worked by wires. And at Hales, in Gloucestershire, the blood of Christ, which none in mortal sin could see, was a coloured substance in a cunningly contrived vial, visible in one position and invisible in another. The smaller foundations were found to harbour the greatest amount of vice and fraud. Besides which, they were the houses of the friars, the most devoted of the Pope's adherents and the busiest opponents of the king's supremacy; and the destruction of them would not greatly affect the powerful classes of society, for younger brothers were provided for in the wealthy abbey, and not in the friar's hostel. A.D. 1536. Accordingly, in the year 1536, an act was passed, under which 376 monasteries, with incomes not exceeding £200. a-year, were suppressed, and their revenues, amounting to about £32,000. a-year, together with their plate and jewels, granted to the king, who secured the support of the nobility by bribing them with grants and sales at easy prices of the sequestered lands.†

*The
Pilgrimage
of Grace.*

41. By the dissolution of the lesser monasteries, it is said that about 10,000 persons became (rather from choice than necessity, for they had the option of being transferred to the larger houses,) appellants to public bounty. These persons, traversing the kingdom, excited by their detail of suffering

† The crucifix, and sometimes the image of a saint, was so called in old English Churches.

‡ The lay impropiator originated from this practice.

of the impositions which were practised. Give reasons why the king was more anxious to suppress the smaller foundations than the larger. When were the lesser monasteries suppressed? How did the king secure the acquiescence of the nobility in their suppression? ‡[*Note.*].—What was the origin of lay impropiation?

41. *What was the immediate result of the dissolution of the lesser monasteries? What insurrection was caused thereby? Give an account of the origin, progress, and result of "The Pilgrimage of Grace." Name some eminent persons who were executed for having taken part in it.*

extensive dissatisfaction, and public feeling took part with them. The people also sympathised with the inmates of nunneries, some of them ladies of gentle lives and kind deeds, whose charities were necessarily suspended when they were turned adrift in an unfriendly world. A vain attempt to appease the growing discontent was made by an offer to restore thirty of the suppressed houses, the greater part being nunneries. But the storm broke out first in Lincolnshire, and subsequently in Yorkshire, where forty thousand men marched with a crucifix before them, calling their expedition "The Pilgrimage of Grace," and avowing their object to be "the removal of low-born counsellors,* the suppression of heresy, and the restitution of the Church." The rebel forces, however, overcome by the temporizing policy of the king's commanders, melted away without a collision; and their leader, Aske, upon a repetition of the outbreak, was beheaded for treason. Some of the abbots and friars were supposed to have been implicated in the Pilgrimage of Grace, which enabled the king so to work upon their fears that many monastic houses were surrendered—among them the abbey of Woburn and Burlington, whose abbots were executed for having joined the rebellion.

Demolition of Becket's Shrine. } 42. The shrine† of Thomas Becket, who was slain by some of the officious servants of Henry II., in the cathedral at Canterbury, was the richest and most famous in England.

A.D. 1537. In 1537 Henry seized upon its treasures; and the remains of the prelate were disinterred, arraigned of treason, and dispersed or burnt. This vengeance upon the remains of one so mixed up with papal triumph may possibly be accounted for by the fact, that at this period the Pope was openly encouraging the rebellion of Henry's subjects, having published his bulls of excommunication and deposition, which had been suspended since the death of Fisher and More‡. He also endeavoured to inflame the kings of Scotland and France against Henry; and Cardinal

* Cromwell was the son of a blacksmith at Putney.

† The place where a sacred relic is deposited.

‡ See par. 37.

42. When was Becket's shrine demolished? Account for Henry's vengeance upon Becket's remains. What was the conduct of Henry to the mother of Cardinal Pole?

Pole was despatched to the Netherlands with invitations to the continental sovereigns to aid the rebellion in England. Pole's conduct so enraged Henry, that the Countess of Salisbury, the Cardinal's venerable mother, was ordered to the scaffold, the victim for her son's offence.

*Dissolution of
the larger
Monasteries.*

43. Not long after the fall of the lesser monasteries, a visitation of the larger houses was set on foot, to inquire into the purity, sincerity, and what was more questionable still, the loyalty of the inmates. The royal designs being very evident, not a few conventual superiors bowed to the coming storm, and made a voluntary cession as the best way of escaping difficulties and securing comfortable annuities. The abbots of Tewkesbury and Bury St. Edmund's were of this class; but the abbots of Reading, Colchester, and Glastonbury, having refused to surrender, paid the forfeit with their lives. Other resignations were obtained by promises of pensions or threats of exposure. The number of monasteries suppressed was 555; and in the year A. D. 1539, an act was passed which gave the king the control of their revenues, amounting to nearly £160,000 a-year. In the following year, a statute, dissolving that half-military, half-monastic fraternity, the Knights Hospitallers of St. John of Jerusalem, extinguished the last remnant of English monachism. The Parliament was compliant in the matter of giving the king control over the monastic revenues, in consequence of his expressed intention to consult the public interests in their future application. But six new Bishoprics, namely, Westminster, Oxford, Bristol, Gloucester, Chester, and Peterborough, with some aid in the foundation of Trinity College and the building of King's College Chapel, Cambridge, and the establishment of a few grammar schools, completed the list of compensatory benefaction. Had Cranmer's* advice been followed, fourteen

* Cranmer agreed in the dissolution of the monasteries, but did not share in the unworthy motives of the agents by which it was effected. His object was to annihilate abuses of which these institutions were the incorrigible patrons; but he considered their

43. What was the object and result of the visitation of the larger monasteries? Name some of the abbots who bowed to the coming storm, and some who resisted it. How many monasteries were suppressed? What were the ostensible objects for which the religious houses were granted to the Crown, and how far were those objects realised? * [Note.]—What were Cranmer's plans for the appropriation of the property derived from the monasteries?—What was the conduct of Latimer?

Bishoprics, in addition to the six already recorded, would have been erected.

*Papal precedent for the
Dissolution of Monasteries.* } 44. Rome itself had furnished a precedent for Henry's attack upon monastic institutions. About the year 1517, Wolsey designed some reformation of the clergy, and was desirous of building and endowing two splendid colleges, one at Ipswich, the place of his birth, and the other at Oxford, the place of his academical education. For this purpose Pope Clement VII. granted him a bull, which empowered him to dispense for a certain time with the laws of the Church, and to visit and suppress various monasteries. A number of these, variously stated from 19 to 40, were consequently dissolved, and their revenues applied by Wolsey to the purpose contemplated. Thus Rome herself had been led into the indiscretion of treating monastic property as liable to alienation, when public interest required: and such a requirement was the plea set up when Parliament laid its hands on conventual property.

*Benefits of
Monasteries.* } 45. It is very likely, as we have intimated, that exaggeration marked the reports of the visitors as to the state of the monasteries; and there is no doubt that unfair arts were occasionally adopted to procure evidence hostile to them. But monastic institutions, amid all the profligacy that no doubt existed in connection with them, had their benefits. (1) They were the refuge for the destitute, and the effect of their suppression was much the same in that respect as would now follow from the sudden abolition of the poor laws: (2) they were the alms-houses, where aged servants and decayed artificers retired as to a home: (3) they were the county infirmaries and dispensaries, a knowledge of medicine and of the virtues of herbs being a department of monkish learning: (4) they were foundling asylums, relieving the state of many orphan and outcast children: (5) they were inns for the way-faring

revenues a sacred treasure, to be applied to sacred ends. Latimer, as, for instance, when the king also, raised his voice against the converted one of them into a purposes to which some of the stable.

44. Had Henry VIII. any precedent for his attack upon the monasteries?

45. State what benefits you conceive monasteries to have conferred upon the country. Has the country been a gainer by their dissolution?

man: and (6) they filled up the gap in which public libraries have since stood.* But, "on the whole, the country has, doubtless, been a gainer by the dissolution of the monasteries. So much land in the hands of such corporations was calculated to cripple the energies and suppress the efforts of the people. Nor did it seem likely that these societies could be so reformed as to efface the memory of the superstitions they had cherished, and to promote the interests of true religion."†

The Six Articles. } 46. The supremacy and the suppression of the monasteries having been carried, the king almost deserted the cause in which he had been so actively engaged, and for the rest of his reign surrendered himself for the most part into the hands of Romanist advisers. Cromwell, the political agent of the Reformation, fell into disgrace, for the part he had taken in promoting the king's marriage with a German princess, Anne of Cleves, and subsequently suffered as a traitor. Gardiner, Bishop of Winchester, the most astute politician of his time, succeeded him in the king's favour; and against such a man as Gardiner, the single-hearted Primate could exert but little influence over the conduct of Henry. Under the influence of the new advisers of the crown, in May, 1539, the same A.D. 1539. Parliament which confirmed the dissolution of the larger monasteries decreed that royal proclamations should have the force of law, and proceeded to pass, on the motion of the Duke of Norfolk, an act to establish the following "Six Articles" of faith:—(1) the doctrine of transubstantiation: (2) communion in one kind:‡ (3) the celibacy of clergy: (4) the observation of vows of chastity: (5) the efficacy of private masses: and (6) the necessity of auricular confession. The penalty for the breach of the first of these articles was burning as a heretic; and of any of the other, hanging as a felon. Against five§ lashes of this "whip with

* Blunt's *Sketch of the Reformation in England*.

† Massinger's *English Reformation*.

‡ This was to establish the cus-

tom of denying the cup to the laity.

§ Cranmer at that time was in favour of the doctrine of transubstantiation; but his opinions underwent a change.

46. What was the conduct of Henry after the supremacy and the suppression of the monasteries had been carried? Who succeeded the political agent of the Reformation in the king's favour? When was the Act of the Six Articles passed? Who was its proposer? State briefly its contents; and the penalties attached to a

six strings," Cranmer argued with so much temper and ability that he won the applause even of his opponents. But the king supported the sanguinary bill in person, and the enemies of the Reformation succeeded in getting it passed. The effect of the act of "Six Articles" was soon visible. Latimer, now Bishop of Worcester, and Shaxton, now Bishop of Salisbury, were driven from their bishoprics; and Cranmer himself was only rescued from its full operation by the interference of the king. Many of the clergy were forced to separate from their wives: Cranmer was amongst the number, and he sent his wife and children into Germany. The commissioners appointed to carry the act into execution erected themselves into a kind of inquisition-general, and brought within the compass of it every thing that savoured of what they called heresy. The prisons of London were therefore gorged with culprits, and Smithfield witnessed many of those dreadful scenes which have made its name so infamous. Among the victims were Barnes, a divine of some character, (whose real offence was an attack upon a sermon by Gardiner, and his Lutheran views of justification,) and two other clergymen, Garratt and Jerome.* Soon after their execution, a boy of fifteen, named Mekin, was burnt for heresy, although he recanted at the stake, through the influence of the infamous Bonner, Bishop of London. At a subsequent period, a young gentlewoman of distinction, named Ann Askew, or Ayscough, heroically endured the rack without a groan; and, declining to retract a denial of the doctrine of transubstantiation, was carried, while yet suffering from the cruelties inflicted on her frame, and burnt in Smithfield, together with several others animated by a like spirit.† Indeed the executions were so numerous that it has been said more men were put to death in this reign, than afterwards suffered in that of Mary. In the years 1540 and 1544 the severities of the act of the "Six Articles" were

* Featherstone, Abel, and Powell were tied to the same stake for denying the royal supremacy. for words spoken against transubstantiation, but saved his life by recantation, was forced to preach

† Shaxton, Bishop of Salisbury, who was condemned to be burnt the condemned sermon upon the occasion.

breach of it. What was Cranmer's conduct during the discussion of the Act? Give an account of the persecution which followed the passing of the Act. What Act was passed through Cranmer's exertions for mitigating the severity of this statute? When, and by whom, was the Act repealed?

mitigated through the instrumentality of Cranmer; and the penalties in some cases were commuted into confiscation of property; and no accusation was to be made upon a sermon after forty days, nor upon words spoken after a year. In 1547 the act itself was revoked. (See par. 55.)

Queen Catharine Parr. } 47. After his divorce from Ann of Cleves, the king married Catharine Howard, a niece of the Duke of Norfolk, who was condemned and executed for treason. In July, 1543, he married his sixth and last wife, Catharine Parr, widow of Lord Latimer. This event was looked upon with pleasure by the Reformers; for Catharine favoured their doctrines, and was a woman of some learning and a religious frame of mind. She was herself the writer of a religious treatise, *The Lamentation of a Sinner*, and procured the translation into English of Erasmus' Commentary on the New Testament, which was afterwards set up in Churches together with the Bible.

Printed Translations of the Bible. } 48. It was in Henry's reign that an authorized translation of the Bible into English was made, and ordered to be set up in the Churches. (1) William Tyndale was the first person who printed any part of the Bible in the English tongue. Having been driven to Antwerp by persecution, he there, in conjunction with Joy and Constantine, published a translation of the New Testament from the Greek, A.D. 1526. Most of the copies were bought up by Bishop Tonstall and Sir Thomas More, and burnt in Cheapside. This afforded Tyndale an opportunity of enlarging and improving his translation in another edition, in A.D. 1530. 1530, which was prohibited by the Court of Star Chamber, and many copies of it were burnt. (2) Miles Coverdale, Bishop of Exeter, has the glory of having put forth the first printed English translation of the whole Bible, in the year 1535. This was a *special* translation, A.D. 1535. dedicated to the king, in consequence of his assent to the petition of convocation for an authorised translation. (3) Matthew's Bible, partly printed in Paris, was

47. When did Henry marry his sixth and last wife? Show that this marriage was encouraging to the Reformers.

48. In what reign was the first authorized translation of the Bible into English made? When, where, and by whom was the first English Bible printed? What revisions has the translation since undergone? What is the date of the "authorized English version" of the Bible now in use?

A. D. 1537. published in 1537. It was edited by John Rogers, the first Protestant martyr in Mary's reign, who assumed the name of Matthew probably to escape persecution. The translation is taken partly from Tyndale and partly from Coverdale. This Bible was revised and reprinted next year, and soon after many of the copies were bought up and burnt. (4) Cranmer's Great Bible A. D. 1540. appeared in 1540. It was a corrected edition of Matthew's Bible, and obtained Cranmer's name because he wrote a preface to it. This Bible had the royal sanction, and every parish was bound, under heavy penalties, to provide a copy to be set up in the Church, so that all might come and read. The Romanist party subsequently prevailed upon the king to prohibit the reading of the Bible, except by the higher classes, on the plea of the inaccuracies of the translation; and accordingly in 1543 it was suppressed. But the interdict was too late. The people had already read enough to know that the true reason why the Scriptures were to be locked up was their testimony against the errors of Popery. The "authorised English version" of the Bible at present in use was published in the year 1611.

Formularies of Faith. } 49. Besides the setting up in Churches of the Bible and the Commentary of Erasmus, other books of religious instruction were put forth on authority in Henry's reign. In the year A. D. 1536. 1536, convocation impressed its sanction upon the "Ten Articles," entitled *Articles devised by the King's Highness Majesty to stablish Christian quietness and unity amongst us*. These were probably compiled by Cranmer, though ostensibly emanating from the crown. Five of the Articles related to doctrines, and five to ceremonies. The former were—(1) that Holy Scriptures and the three creeds are the basis and summary of a true Christian faith: (2) that baptism is absolutely necessary, as well to children as adults: (3) that penance consists of contrition, confession, and reformation, and is necessary to salvation: (4) that the body and blood of Christ are really present in the elements at the Eucharist: and (5) that justification is remission of sin and reconciliation to God, by the merits of Christ; but good works are necessary. The latter were—(1) that images are

49. Give the substance of the Articles of religion set forth by the convocation, with the king's authority, in 1536. Mention the principal works that were

useful as remembrancers, but are not objects of worship : (2) that saints are to be honoured as examples of life, and as furthering our prayers : (3) that saints may be invoked as intercessors, and their holydays observed : (4) that ceremonies are to be observed for the sake of their mystical signification, and as conducive to devotion : and (5) that prayers for the dead are good and useful ; but the efficacy of papal pardon, and of soul masses offered at particular localities, is negatived.—Upon the preceding Articles was founded the *Institution of a Christian Man*, commonly known as *The Bishops' Book*, from its having come forth with the sanction A. D. 1537. 1537. It consisted of an exposition of the Apostles' creed, the seven sacraments, (matrimony, baptism, confirmation, penance, the Lord's supper, holy orders, and extreme unction,) the Paternoster, and the Ave Maria ; in addition to this the Articles on justification and purgatory were set forth at the end, the others having been inserted in the body of the work under their respective heads. The doctrinal errors of Rome were for the most part retained in the *Bishops' Book*, and yet it was clear that the Reformers had done something. The corruption of man was strongly asserted ; consequently the virtues of a redemption were vindicated, and placed in a position from which the dogma of merit had depressed them : and superstitious attention to trifles of ceremonial, and the dishonest substitution in sermons of fables and inventions of men for the Scriptures, were rebuked. This may be regarded as the culminating point of the Reformation during Henry's reign ; for the next work on authority, the *Necessary Erudition of a Christian Man*, commonly called the *King's Book*, published in A. D. 1543. 1543, indicated a retrograde movement. It was a revised edition of the *Bishops' Book*, with additional articles touching free-will, good works, justification, predestination, purgatory, &c. Upon the reading of Scripture, the depravity of our nature, the propitiatory sufferings of Christ, the celibacy of the clergy, and the use of images, there is evidently a declension in the principles of the Reformation. This is accounted for by the fact that Gardiner was now in

published by authority under Henry VIII. Give a short account of "The Bishops' Book." Show from it that the principles of the Reformation had made some progress. Did "The King's Book" indicate progress or retrogression? How do you account for this? What was "The King's Primer?" When did the latest edition appear, and what was there remarkable in it?

power, and the "Six Articles" in operation. Besides the foregoing publications, several editions of *The King's Primer* were issued in this reign. It was a collection of prayers and devotions, with expository and instructive matter, intended for all ages, but more especially for the young. The latest edition appeared in 1545, and was remarkable for several omissions which showed jealousy on the king's part of the doctrines of the Reformation. For instance, in the latest edition, the Roman mode of uniting the first and second commandments, and omitting the greater part of the second, was restored; whereas in a former edition the second commandment was distinguished from the first and recited at length.

Death of Henry VIII. } 50. Henry VIII. died on the 28th of January, 1547, in the 56th year of his age, and the 38th year of his reign. On his death-bed, at his own request, he received the consolations of religion from Cranmer. During the whole of his reign the Church remained in appearance Romish. Excepting the litany in English,* he left the ritual very much as he found it, as he did nearly the whole framework of religious belief. He, however, was, humanly speaking, the instrument whereby the three great barriers to improvement, the papacy, monasticism, and spiritual ignorance, were broken down. To say nothing of anti-Romish works by unauthorized polemics, the course of national events, during Henry's latter years, prepared the country for that Reformation which it subsequently fully embraced. Even the "Six Articles," and other ebullitions of papal intolerance, had this tendency, by irritating the reforming party, and rendering its opponents additionally odious. Henry himself, however, was only an unintentional pioneer of the

* The translation was made in the year 1544, by Cranmer, at the king's desire, and ordered to be said or sung in the Churches. It very much resembled that now in use, except that it contained an invocation to the Virgin and saints

to pray for us, and in the prayer for deliverance from conspiracy were these words—"From the tyranny of the Bishop of Rome, and all his abominable enormities." (See par. 58.)

56. Give the date of the death of Henry VIII. From whom did he receive the consolations of religion upon his death-bed? * [Note.]—When, and by whom, was the litany translated into English?—In what did it differ from that now in use? Give a short account of the progress of the principles of the Reformation during

Reformation. The dissemination of the Bible in the vulgar tongue, aided by the passions and arbitrary character of the king, may in some measure account for the facility with which the Pope's authority was overthrown. But at Henry's death, there was not unanimity even among the Reformers themselves. The seven sacraments, transubstantiation, communion in one kind, auricular confession, the celibacy of the clergy, and other ancient forms, which were still retained in the Church, formed subjects of controversy among the advocates of the Reformation.

CHAPTER IV.

THE REIGN OF EDWARD VI.

Accession of Edward VI. } 51. Edward VI., Henry's son by his third wife, Lady Jane Seymour, was born on the 12th of October, 1547, and succeeded his father before he had completed his tenth year. He was a child of more than usual promise; and as his tutors, Coxe* and Cheke,† had imbibed Protestant principles, all the personal weight which one so young could have was given to the cause of the Reformation. It was a favourable circumstance for that cause, that Gardiner, its greatest enemy, had so fallen in the late king's favour, that he was omitted from the list of sixteen executors nominated to act as a council to the young prince, and maintain the succession to the crown as devised,‡ in the event of his decease without issue. The chief power at the outset of

* Dean of Christchurch, Oxford. to prince Edward, then to the lady

† Professor of Greek at Cambridge. Mary, and next to the lady Elizabeth.

‡ Henry devised the crown first

Henry's reign. *What were the chief subjects of controversy among those favourable to the Reformation at the death of Henry VIII.?*

51. Give the date of the accession of Edward VI. Account for his Protestant predilections. Upon whom did the chief power devolve at the outset of his

Edward's reign fell into the hands of his maternal uncle, Edward Seymour, soon after created Duke of Somerset, who was nominated *Protector* of the realm, and governor of the king's person till he should attain the age of eighteen years. This nobleman identified himself with the Reformation, and Cranmer's became the leading mind in the nation's religious affairs. Within a few days of the choice of a Protector, all the Bishops took out new commissions, by which they acknowledged their absolute dependence upon the civil power, retaining their offices at the king's pleasure, like officers of state.* Edward was crowned on the 20th of February, by Cranmer, upon which a general amnesty was proclaimed, the Duke of Norfolk and Cardinal Pole being excepted from it.

Opposition to the Reformation. } 52. Although the work of reformation now proceeded freely, it had some obstacles to overcome in the early part of this reign. At the dissolution of the monasteries, many of the ejected monks were pensioned upon the Court of Augmentations† until they should be provided with benefices, and the obligations of the Court were transferred to the nobility and gentry who purchased or received grants of abbey lands. Hence, it became the interest of these parties to advance the monks to vacant livings; and the monks, as we know, were most adverse to late proceedings, and their hostility retarded the progress of the Reformation. Moreover, the poverty of the Church deterred men of education and station from entering into holy orders; and the emoluments of the clergy arising mainly from soul-masses and absolution fees, created an interest conservative of established superstitions. To these obstacles may be added the opposition of the princess Mary, and of the Popish prelacy, headed by Gardiner, Bonner, and Tonstall.

* It has been charged against Cranmer, by whose advice this course was adopted, that he meant to acknowledge the king's power to make a Bishop, regardless of succession from the Apostles. But it should be remembered that the appointment and the consecration

of a Bishop are two distinct things; and no doubt Cranmer believed the power of consecration to reside in the Bishops alone.

† Appointed for the management of the monastic property which fell into the hands of the crown.

reign? What course did the Bishops adopt, and by whose advice? *[Note.]—Who was excepted from the general amnesty proclaimed at Edward's coronation?

52. Mention some circumstances in the reign of Edward VI. which were unfavourable to the interests of the Reformed Church.

Images—Visitation of the Clergy. } 53. A few weeks after Edward's accession, Ridley, afterwards Bishop of Rochester, and then Bishop of London, preached in the Chapel Royal against the use of images as helps to devotion, and the lustral water of paganism, naturalized among Romanists under the name of holy water. About the same time the cause of images received a further blow in the failure of a memorial against the curate and churchwardens of St. Martin's, London, for having supplied their places with texts of Scripture. Gardiner defended the use of images, which he distinguished from idols, arguing that the latter only were condemned, as the representations of a false God, whereas the former were representations of a true God; and that as words, by means of the ear, begat devotion, so might images by means of the eye. The Protector, probably under Cranmer's direction, replied that the Bishops made a pretended abuse of the Scriptures the ground for taking them away from the people, although they were commanded to be offered to all; which argument held much more strongly against images, that were forbidden by God's law. Yet the Protector complained of the intemperate zeal of certain persons, who had broken down images without authority. This was the first step in this reign towards a reformation; and it was speedily followed by a royal mandate, directing curates to dissuade their flocks from pilgrimages and image-worship, and to take down such images, pictures, &c., as had been used for superstitious purposes. Commissioners were also appointed, at the instance of Cranmer, by an order in council, to visit all England, and inquire into the discipline and religious practices of both clergy and people. The instructions to the visitors were very precise about the preaching of the king's supremacy, the abuse of excommunication, the abrogation of superfluous holydays, the removal of various idle ceremonies. While the visitation lasted, episcopal jurisdiction was suspended; and Bishops were required to preach only in their Cathedrals, and to be very circumspect in their ordinations.

53. Mention what happened with respect to the subject of images soon after Edward's accession. By whom was their use defended and by whom condemned? What was the first step towards a Reformation taken in the reign of Edward VI? Give an account of the visitation of the clergy which was undertaken in this reign.

First Book of Homilies, &c. } 54. One of the first measures taken by Cranmer to lay the foundation of a scriptural theology in men's minds was the publication of a "Book of Homilies," or plain discourses adapted to the capacities of the people. There was a necessity for this step in consequence of the lack of educated preachers, and the Homilies were composed with a view to being read to their congregations by incumbents who were unable to write discourses of their own. The "First Book of Homilies"* was set forth in the first year of Edward's reign. It A. D. 1547. consisted of twelve discourses, composed, it is thought, by Cranmer and his associates, among whom Ridley and Latimer probably rendered most valuable service. Its object seems to have been the general improvement of the people in religious knowledge, and a confirmation of them against some of the less prominent, but vital, prejudices derived from a Popish education. Commencing (Hom. I.—*A fruitful Exhortation to the Reading of the Holy Scripture*) with a clear recognition of the paramount authority of the Holy Scripture, it proceeds (Hom. II.—*The Misery of Mankind*) to lay a solid foundation for piety in a deep conviction of the wretchedness wrought by sin, and then enunciates (Hom. III.—*The Salvation of Mankind, by only Christ our Saviour, from sin and death everlasting*) the ancient and scriptural doctrine of salvation by faith alone, no longer conjoined, as in the *Institution* and *Erudition*, with the concurrent Christian graces of hope and charity, which are carefully excluded from the office of justifying. The fourth Homily treats of faith; and the fifth, on good works, contains strictures on that "counterfeit religion" which substituted human traditional observances for the commandments of God and the practice of holiness. The remaining seven treat only of practical subjects. The whole volume proves that at this period, whatever was thought of transubstantiation

* The "Second Book of Homilies," supposed to have been prepared by Jewell, appeared in Elizabeth's reign, A. D. 1562.

54. State what was one of Cranmer's first measures to lay the foundation of a scriptural theology. What peculiar necessity was there for this? Give the dates of publication and some particulars respecting the first and second Books of Homilies. Who were the authors of the Homilies? What inference do you draw from the first Book of Homilies as to the doctrine which was beginning to prevail? What other book was ordered to be set up in Churches? Who opposed these proceedings, and what was the result of their opposition?

and the communion, the doctrine of justification through the merits of Christ, by faith, was clearly apprehended. We cannot with certainty assign all the Homilies to their respective authors : but those on salvation, faith, and good works were probably written by Cranmer ; from certain homely expressions in that against brawling and contention, it has been attributed to Latimer ; and that against adultery may be safely given to Thomas Becon, one of Cranmer's chaplains, in whose published works it is still to be found. In addition to the publication of the Homilies, *Erasmus' Paraphrase*, already translated into English, was ordered to be set up in every Church, and the Lord's day to be religiously observed. Gardiner and Bonner interposed obstacles to these proceedings, (the former objecting especially to the Homily on salvation, as excluding charity from the work of justification,) and were imprisoned for their refractoriness in the Fleet.

Repeal of the Six Articles, and other acts. } 55. The close of the year 1547 witnessed the repeal of the "Six Articles," and of all statutes that made anything treason or felony in the late reign which was not so before,

A.D. 1547. as well as of the acts against the Lollards, and that which gave the king's proclamation the authority of law. At the same time an act was passed making the denial of the king's supremacy punishable by forfeiture of goods for the first offence, and the penalties of a *præmunire* for the second : those who offended a third time were to be attainted of treason. Communion in both kinds was established by another act, and it was required that the people should always communicate with the priest, an irreverential discussion of the sacrament being forbidden under severe penalties. Another act passed which changed the election of bishops by the dean and chapter on a *congé d'élire* into a nomination by the king's letters patent, the bishops thereupon to be consecrated, and to hold their courts in the king's name, and not in their own. This was followed by a measure placing at the disposal of the crown the revenues of chantries, free chapels, and colleges, not already seized by the late king. Cranmer opposed this proceeding, and

55. When was the act of the "Six Articles" repealed? Mention some other statutes that were repealed at the same time, and also the steps taken in furtherance of the principles of the Reformation. To which of these steps did Cranmer object? To what purpose were the revenues of chantries, colleges, &c., applied? Mention the proceedings of convocation at this period.

would have applied the revenues of these institutions to the augmenting of impoverished benefices. But his efforts were overborne; and, excepting that the two Universities, with the foundations of Eton and Westminster, were saved from pillage, and that a reserve was made for the endowment of grammar-schools, the proceeds of more than 2,400 benefactions went to liquidate the late king's debts, and to satisfy the necessities of courtiers. Convocation sat contemporaneously with this parliament: it agreed to an order for receiving the communion in both kinds, and to one for annulling all laws or canons forbidding marriage upon any vow of priesthood, chastity, or widowhood.

New Communion Service. } 56. Parliament and convocation having declared that the communion ought to be administered to all persons in

both kinds, a new and uniform order for administering it, "according to the rules of Scripture, and the use of the primitive Church," was composed by a committee of Bishops, A. D. 1548. and put forth at Easter, 1548. It was compiled out of the Roman missal, with an intimation that further steps would be taken in the matter when there should have been time to bestow more careful attention upon it. Meanwhile, the chief differences between the "First Communion Office of Edward VI." and the Romish method were, that in the former auricular confession was left optional; there was to be no elevation and adoration of the Host; communion was to be administered in both kinds; and the greater part of the service was in English.*

Cranmer's Catechism. } 57. In the same year Cranmer put forth an English catechism, or *A short instruction to Christian Religion for the singular profit of*

* Upon the publication of this new Communion office, the costly articles hitherto used in religious worship, but now thought likely to be no longer needed, were marked out as lawful plunder, and began rapidly to disappear from their depositories. This rapacity was stopped by a letter from the Protector and Council.

56. When was the new Communion Service put forth? What difference existed between it and the Romish method? **[Note.]*—What was the result of the publication of the new Communion office with regard to the costly articles used in religious worship?

57. State some particulars concerning Cranmer's catechism, and the catechism contained in our Prayer-Book. State some particulars respecting the publications circulated by Cranmer in the reign of Edward VI. (See also subsequent para.)

A. D. 1548. *Children and Young People*. Originally written in German, it was put into Latin by Justus Jonas, and translated thence into English under the direction of Cranmer, whose name was prefixed to it. It was an exposition of the ten commandments, the creed, the Lord's prayer, and the sacraments. This catechism marks the progress of Cranmer's mind. The commandments are still arranged after the Romish usage (the second being omitted or incorporated with the first, and the tenth divided into two); three sacraments are insisted on; and the real presence in the Lutheran sense (consubstantiation) is maintained.

Book of Common Prayer. } 58. The step taken with regard to the Communion service was only preparatory to a thorough revision of divine offices, and the publication of an English liturgy. A commission of twelve divines, with Cranmer at their head, was appointed to accomplish this important work. Gardiner was excluded from the commission; but Bonner was one of the consulting Bishops. Being, however, opposed to all change, his opinion had probably very little weight.* Ridley, Rowland Taylor, Dr. Cox, and the Bishops of Lincoln (Holbech), Ely (Goodrich), and St. David's (Farrar), were probably Cranmer's most efficient associates. They met at Windsor, and the sources from which they drew the matter of the "First Book of Common Prayer" were the existing service-books, correcting what was objectionable in doctrine, removing what was offensive in taste, and improving all by happiness of expression. The reformed liturgy was first used on the festival of Whitsunday, June 10, 1549. It A. D. 1549. differed from that now in use in various particulars. (1) The *Daily Service* began, not with the sentences, exhortation, confession, and absolution, but with the Lord's prayer: and the Litany (which was not ordered to be used on Sundays) contained a petition for deliverance "from the

* Soon after this Bonner was required to prove his adhesion to the new order of things by a sermon at Paul's Cross. Failing to do so, and moreover acting with peculiar effrontery, he was imprisoned in the Tower, where he remained till the accession of Mary. Ridley succeeded him in the see of London.

58. Name some of Cranmer's associates in the revision of divine offices. When was the first *Book of Common Prayer* published? From what sources was it chiefly taken? What were the principal points in which it differed from our present liturgy, and when were the alterations introduced?

tyranny of the Bishop of Rome." (2) The *Communion Service* began with an *introit*;* special mention was made of the Virgin in the praise given for the saints; in the consecration of the elements the sign of the cross was used, with a prayer that they might be sanctified by the Word and Holy Ghost; water was ordered to be mixed with the wine; the words used at the presentation of the elements were only the first clause of those now pronounced, those which bid it to be done in remembrance not having been introduced; and the ten commandments were not recited. (3) In the *Baptismal Service* there was a form of exorcism; the child was anointed, invested with a white robe or chrisom in token of baptismal purity, and dipped thrice in the font if strong enough to bear it. (4) In the *Office for Confirmation* the sign of the cross was used, and the catechism (excepting the questions and answers concerning the sacraments, which were added in the reign of James I.,) formed part of it. (5) In the *Matrimonial Service* the sign of the cross was used, and money was given to the bride with the ring: it was also imperative that the married persons should receive the holy communion on the day of their marriage. (6) In the *Visitation of the Sick*, if the sick person desired to be anointed, there was a prayer for that purpose, and he was to be signed with a cross; and it was enjoined that the same form of absolution be used in all private confessions. (7) The *Burial Service* had prayers for the dead, and a particular form for the celebration of the Eucharist at funerals. (8) In respect of *Dress*, priests were to wear the surplice in parish Churches, and to add the hood in Cathedrals: in the communion service, the Bishop was to wear, besides his rochet, a surplice or albe, with a cope or vestment, and to have a pastoral staff: the officiating priest to wear a white albe, plain, with a vestment or cope; and the assisting ministers albes and tunicles. (9) In respect of *Ceremonies and Gestures* used by the people, such as kneeling, crossing, holding up of hands, &c., each person was left to his own discretion.

*Reception of the
New Prayer-Book.*

59. The new service-book was ill received by the Romish party. By far the greater part of the clergy out-

* A psalm sung or chanted while the priest was entering the chancel.

59. In what way was the new Prayer-Book received? What injunctions were issued respecting it? Give an account of the disturbance amongst the peasantry

wardly laid aside the Romish liturgy, but many contrived virtually to retain it; so that it was found necessary to issue further injunctions "that no minister do counterfeit the Popish mass;" that attitudes, gesticulations, praying upon beads, &c., be laid aside; that the ministers "use no other ceremonies than are appointed in the King's Book of Common Prayer, or kneel otherwise than as in the said book." The Lady Mary, too, forbade the introduction of the Prayer-book into her establishment, and continued the use of the old Latin mass, alleging that during the king's minority no alteration could legally be made in the arrangements left by her father. About this time England was convulsed by A. D. 1549. turbulence among the peasantry, especially in the west. The age of the Reformation was one of great change in the social condition and habits of the people, in consequence of the multiplication of small freeholds by Henry VII.'s law of entail, and the abridgement of common-rights. Designing Romanists successfully connected this curtailment of civil privileges with recent ritualistic changes. Hence arose a clamour for the restoration of the Latin service, the suppression of the English Bible, and the retention of religious ceremonials until the majority of the king. The disaffected were quelled by decisive military proceedings; but it was evident that they looked up to leaders in high station in the Church. Bonner, the focus of ecclesiastical discontent, was imprisoned;* the more cautious Gardiner was deprived; and Tostall, Bishop of Durham, Day, Bishop of Chichester, and Heath, Bishop of Worcester, completed the list of confessors in the cause of anti-reformation. Heterodox opinions of an opposite character were introduced this year by certain persons from Germany, who denied infant baptism and the personal deity of the Saviour and the Holy Spirit; advocated community of goods, polygamy, and divorce; rejected oaths and magistracy; and professed other dangerous opinions, for which the Reformation was held responsible by its enemies. But its friends rebutted this charge by the questionable course of persecuting the holders of the above opinions; and Joan Bocher, or Joan of Kent, and a Dutchman named George Van Parre, were consigned

* See note, par. 58.

that arose at this time, and of certain heterodox opinions imported from Germany. What part did Cranmer take in the martyrdom of Joan of Kent?

to the flames on a charge of heresy. It has been said that Crammer was answerable for the cruelty practised against Joan of Kent, for that it was he who prevailed upon the reluctant king to sign a writ for her execution, which was rendered necessary by the repeal or modification of the law for burning heretics. But it would appear that the writ was in fact issued from Chancery upon a warrant from the council, ordered at a time when Crammer was absent.

The New Ordinal. } 60. The Protector's disgrace and fall interposed no check to the progress of the Reformation, although the Romish party hoped much from the appointment of the Earl of Warwick and Lord Southampton (the former a man of no religion, and the latter a Romanist,) to succeed him in the government. The king continued to take a deep interest in the Reformation, and in A.D. 1550. the year 1550 a law was passed for the appointment of a commission to revise the ecclesiastical laws. About the same time six Bishops and six other divines were empowered to prepare a new form of ordination, in harmony with the principles upon which the liturgy had been reconstructed. The new ordinal, while it expunged minor grades, distinctly recognised the three orders of Bishops, priests, and deacons, as having subsisted from Apostolic times. Imposition of hands was retained; but a number of rites, as the anointing, the giving of sacred vessels, and various minutiae of no very great antiquity, were discarded, and replaced by the delivery of a Bible. Heath, Bishop of Worcester, refused his assent to the alterations, and was consequently sent to prison, so ill understood in those days were the principles of toleration.

Sacerdotal Vestments.—Altars. }

61. The introduction of the new office was rendered memorable by the manifestation of a schismatical spirit on the part of Hooper, who was advanced to the see of Gloucester. Having fled from the operation of the "Six Articles," he resided for some years among the foreign Protestants of Germany and Switzerland, and in controversies concerning the use of things indifferent took the side of the more rigorous casuists. He entertained an invincible repugnance to sacer-

60. State some particulars concerning the new form of Ordination put forth in the reign of Edward VI. What Bishop refused his assent to it, and what was the consequence of his refusal?

61. By what was the introduction of the ordination office in the reign of

dotal vestments, identified, in his opinion, with exploded superstitions, and positively refused to wear the episcopal dress, which still continued to be of scarlet, as having been invented with the object of investing the celebration of mass with a character of magnificence far from accordant with the restored simplicity of worship. Cranmer and Ridley, as well as Bucer and Martyr, tried in vain to induce Hooper to forego, for the sake of unity and peace, his determination to dispense with the customary habits at his consecration. He continued inflexible, and it was not until after an imprisonment in the Fleet that a compromise was effected, Hooper stipulating that he should wear the disliked habits only on important public occasions. In the same year Hooper was A.D. 1550. probably instrumental in procuring the removal of altars, and the substitution of tables. In preaching before the Court, he said, "it would be well to change altars into tables, according to Christ's first institution; for, so long as altars remain, both ignorant people, and ignorant or ill-disposed priests, will ever be dreaming of sacrifice." The word "altar" had been retained in the revised liturgy; and as its meaning was doubtful, it was resolved according to the feelings of parties with regard to transubstantiation and the mass. Thus Ridley ordered the removal of altars in his diocese of London, while Day enforced their preservation in that of Chichester. An order in council put an end to this disagreement, by directing that altars should be removed, and a table set up instead in some convenient part of the chancel.

The Eucharistic Question. } 62. The doctrine of transubstantiation teaches, that the words of Eucharistic consecration having been pronounced by a priest duly ordained, and intending to produce the effect anticipated, the sensible qualities only of the bread and wine remain, their substances being changed into those of Christ's natural body and blood. Romish ecclesiastics, therefore, claim the power of presenting at all times to the senses of their congregation an incarnation of the Deity.* This

* It is also held by Romanists is, the reception of the Lord's that the celebration of mass, that Supper by the priest alone, while

Edward VI. rendered memorable? Give a short account of Hooper. Against what was his opposition principally directed? What was his opinion upon the subject of altars? What order in council was issued with regard to altars?

62. State the doctrine of transubstantiation. *[Note.]—Upon what ground

dogma, unsupported by Scripture and tradition, is of comparatively modern origin, for we have proof that it was opposed to the Church's teaching in the ninth century. In the early part of that century attention was attracted to the subject by a work offered to the world by Paschasius Radbertus, abbot of Corbey, in Picardy, who maintained a doctrine almost identical with that of the Church of Rome at the present day. Charles the Bald thereupon applied to Ratram, or Bertram, a monk of the same abbey of Corbey, who as a divine had attained the highest reputation,* for an elucidation of the doctrine under dispute. In obedience to this application, Ratram composed a small work, *De Corpore et Sanguine Domini*, still extant, which shows incontrovertibly that in the ninth century an eminent and honoured member of the Romish communion inculcated, without exciting suspicion, opinions utterly irreconcilable with modern Popery. But Radbert's Eucharistic notion of the carnal presence, strong in its power to fascinate the heart of fallen man, gained upon public opinion during the intellectual eclipse of the tenth century, and at length became the established tenet of the Romish Church. When the work of Reformation began, there was, as we have seen,* a controversy upon the subject between Luther and Zuingli. In England Wickliffe had opposed the Romish doctrine of transubstantiation; but the leaders of the Reformation here for the most part long adhered to it as an article of faith. At length, however, Ratram's treatise found its way amongst them; and Ridley, induced to study that author in consequence of the controversy then going on between Luther and the Swiss Reformers, became convinced that transubstantiation was as novel as baseless. He communicated his conclusions to Cranmer, who applied his own powerful mind A. D. 1547. and extensive patristic knowledge to the question, and sometime in the year 1547 satisfied himself

the congregation look on in silent adoration, benefits the absent as well as the present, that it is in fact a sacrifice of Christ's body offered for the quick and the dead. Hence, priests are hired by leg-

cies or otherwise to receive the Sacrament, in the belief that their doing so will benefit the souls of their hirers.

* Par. 29.

are priests of the Roman Church hired to receive the Sacrament? Give an account of Ratram's book on transubstantiation. Show that the doctrine of transubstantiation is of modern origin. At what period did it gain upon public

that transubstantiation, as held by the Church of Rome, is a doctrine unknown to Scripture and the ancient Church, and that no ecclesiastical authority had ventured to interpose a belief in it as an article of faith before the eleventh century. He does not appear, however, to have yet advanced beyond the Lutheran doctrine of consubstantiation; but about two years after this time he published a work in five books embodying truer views, entitled *A Defence of the true and A. D. 1549. Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ: with a Confutation of sundry Errors concerning the same.* Gardiner and Dr. Smyth replied, and a controversy ensued, which was cut short by Cranmer's martyrdom.

Revision of the Book of Common Prayer. } 63. The Prayer-book of 1548 was constructed upon the cautious principle of rejecting nothing from the ancient forms of devotion unless repugnant to the sacred volume. But this principle of non-repugnance to Scripture was deemed insufficient to exclude error: nothing but what was immediately derived therefrom, it was thought, had any right to appear in a directory of public devotion. A careful review was therefore made of the whole, for the purpose of getting rid of objectionable Romish usages, by Cranmer, and two learned foreigners, Peter Martyr and Martin Bucer, who had been installed, through Cranmer's influence, in the chairs of theology at Oxford and Cambridge. The revised liturgy A. D. 1552. was first used by Bishop Ridley on the festival of All Saints, 1552. Among the principal alterations were the following:—(1) To the beginning of the *Daily Service* were added the sentences, exhortation, confession, and absolution. (2) In the *Communion Service* the Decalogue was introduced, with a supplication for pardon and grace after each commandment: but the introit, all notice of the faithful departed, the sign of the cross in consecration of the elements, the invocation of the Word and Holy Spirit,* and the rubric that ordered water to be mixed with

* This has been restored in the American Prayer-book.

opinion? When was it controverted in England? What were Cranmer's opinions upon it at various periods?

63. Upon what principle was the Prayer-Book of 1548 constructed? When, and by whom, was that Prayer-Book revised? When, and by whom, was the revised liturgy first used? Give a short account of the alterations that were made in it. With what declaration did Parliament confirm it?

the wine, were omitted. Kneeling was enjoined as a reverential posture for the receiver; but to negative all idea of a carnal presence, the ancient form with which the delivery was accompanied was exchanged for that which forms the second clause of our present formulary, indicative simply of believing and thankful remembrance. (3) The *Baptismal Service* was stripped of exorcism, anointing, the chrism, and trine immersion; and the water was consecrated as now. (4) In *Confirmation*, the sign of the cross was omitted. (5) From the *Matrimonial Service* the sign of the cross and the giving of money were excluded. (6) In the *Visitation of the Sick*, the anointing, and the instructions about all private confessions were omitted. (7) In the *Burial Service*, prayers for the dead, and the office for the Eucharist at funerals were omitted. (8) With regard to *Dress*, a rubric directed that the minister should use neither albe, vestment, nor cope; but, being an Archbishop or Bishop, should wear a rochet; if a priest or a deacon, a surplice only. The Prayer-book, thus purged of what had caused objections in many quarters, was reduced very nearly to the form in which it has come down to us. It was confirmed by parliament, with this declaration, that the alterations proceeded from "curiosity, rather than any other worthy cause;" and before the end of the year 1552 the new service was in general use.

Reformatio } 64. In Henry's reign a commission had been
Legum. } appointed to digest the ecclesiastical laws into
 one code. The design had been laid aside,
 A.D. 1552. but was renewed about this period, and a sub-
 committee of eight, of whom Cranmer was chief,
 drew up the materials, and their draught was translated into
 noble Latin by Haddon, the Public Orator at Cambridge, and
 Cheke, one of the king's tutors. The work was cast into
 fifty-one titles, but was not completed until the king's health
 began to decline, so that it was not sanctioned by authority.*
 By this work it was intended, among other things, (1) to

* It was printed in Elizabeth's reign, under the title of *Reformatio Legum Ecclesiasticarum*. The preface says of Cranmer, "summæ negotii præfuit."

64. What steps were taken in the reign of Henry VIII. to digest the ecclesiastical laws into one code? When was the design renewed? State what proceedings were taken upon the subject; and give an account of the work which was subsequently printed under the title of *Reformatio Legum Ecclesiasticarum*.

make the denial of Christianity punishable with death : (2) to punish idolatry or witchcraft summarily, or by excommunication : (3) to cause corrupters of virgins to marry them, or to impose upon such offenders a fine of a third part of their goods, or corporal punishment ; and to require mothers to suckle their children : (4) to prevent simoniacal contracts, pluralities, and non-residence, and to enforce strictness in the examination for holy orders : (5) to make various regulations with regard to changing of benefices, the divine offices, Church officers, universities, titles, wills, visitations, censures, deprivation, absolution, &c.

Articles of Religion. } 65. Although the attention of Reformers had been chiefly directed to the reformation of the offices of the Church, the importance of framing Articles of Religion, which should speak with authority the opinions of the Church, and secure uniformity amongst her teachers, had not been overlooked. Cranmer had desired that a conference of Protestant divines might agree upon a united confession of faith, and had consulted Melancthon and Calvin upon the subject. But perceiving little prospect that his object would be accomplished, he felt it imperative that England should no longer remain unprovided with a formal exposition of her Church's tenets. In obedience, therefore, to his sovereign's command, Cranmer began in 1551 to draw up Articles "for preserving and maintaining peace and unity of doctrine in the Church." They were forty-two in number, and were printed in Latin and English in the year 1553, under the title of A. D. 1553. "The Articles agreed upon by the Bishops and other godly men, in the last Convocation at London, in the year of our Lord 1552, for to root out the discord of opinions, and stablish the agreement of true religion : likewise published by the king's majesty's authority, 1553." During his labours, Cranmer appears to have consulted Ridley and other divines ; and it is evident that they had before them the Confession of Augsburg,* from the identity of expression,

* See par. 29. The spirit in was therefore Lutheran, not which our Articles were framed Calvinistic.

65. With what view did the English Reformers chiefly frame their articles of religion ? Whom did Cranmer first consult upon this subject, and with what result ? By whom were the thirty-nine articles framed ? State their original number. When, and under what title, were they first printed ? Who aided Cranmer in drawing up the articles, and what document do they appear to have consulted ?

especially on the subjects of free-will, original sin, and justification.* This was Cranmer's last public work in the English Reformation.

Death of Edward. } 66. Scarcely was the finishing stroke put to the doctrinal fabric of our Reformed Church by the royal signature, when the king who had taken so deep an interest in its progress was called away. Edward's constitution began to decline towards the close of 1552. During his last illness Ridley preached before him on charity and good deeds; and in accordance with that prelate's recommendation he endowed St. Bartholomew's Hospital for the sick, Christ's Hospital for the education of the poor, and Bridewell for the punishment of the idle. Having completed the political arrangements which proposed to supersede the Lady Mary by his cousin Lady Jane Grey, Northumberland's daughter-in-law, the young king breathed his A.D. 1553. last, on the 6th of July, 1553, in the sixteenth year of his age, and the seventh of his important reign. He charged his successors to engage in no needless war; to preserve and complete the reformed religion; and to increase the endowment of the college of his tutor, Sir John Cheke, St. John's, Cambridge. With Edward's death terminated the labours of those eminent men who were the immediate agents of the Reformation, and to whom little now remained but to show that they could suffer as well as act. Ill as the principles of toleration were understood in those days, no one suffered death for religious opinions in this reign, except Joan of Kent and George Van Parre:† and even in cases of imprisonment and deprivation, as in those of Bonner and Gardiner, the parties were proceeded against on political, rather than on religious grounds.

* After the accession of Elizabeth thirty-nine, under Archbishop both the Articles were reduced to Parker. See par. 80.

† See par. 59.

66. Name some of the endowments of Edward VI. Whom did that monarch name as his successor, and when did he die? What charge did he leave to his successors? Did any one suffer death for religious opinions in his reign?

CHAPTER V.

THE REIGN OF MARY.

Accession of Mary. } 67. An attempt to place Lady Jane Grey upon the throne at Edward's death was productive only of individual misery and increased stability to the crown of Mary. The day of Mary's accession was one of gloomy presage to all who desired the permanence of what had been accomplished; but she allayed rising apprehensions by assuring the magistracy of London, (as she had before assured the men of Suffolk,) that she would force no one's religion. This assurance, however, had scarcely passed her lips, when it became evident that she would not rest until Romanism had been re-established. The deposed prelates were liberated and restored to their sees: and a tumult at St. Paul's against Bonner, caused by a sermon there in eulogy of him, afforded an excuse for the prohibition of preaching without licenses under the great seal, followed by a proclamation that "her Majesty could not now hide that religion which God and the world knew she had ever professed since her infancy." Gardiner, again Bishop of Winchester, was made Lord Chancellor; and Northumberland died on the scaffold, abjuring his former faith with most abject hypocrisy. Several Bishops were expelled from their sees, and replaced by others constituted by the Pope. Before another month had elapsed Ridley, Hooper, Latimer, Cox, Rogers, Bradford, Judge Hales, Chief Justice Montague, and others, were in confinement for preaching without a license, declaring Edward's laws to be still in force, for general encouragement of the Reformation. Cranmer,* too, was ordered to keep

* Cranmer, when entreated to flee to the continent, nobly declined, observing "it would be no ways fitting for him to go away, considering the post in which he was."

67. What assurance upon the subject of religion did Mary give upon her accession to the throne? Mention some of her earlier acts contrary to the principle of that assurance. What steps were taken against Cranmer? **[Note.]*—What was

his house, and hold himself in readiness to answer the summons of the council : he was soon afterwards committed to the tower for a declaration in writing against Mary's proceedings, as also for his participation in Lady Jane Grey's attempt, and so commenced an imprisonment from which no discharge awaited him save through the flames of martyrdom. The foreigners who had established themselves in this country were dismissed ; and numbers of the English clergy fled beyond the sea, to enjoy in other countries that liberty of conscience which they could no longer hope for in their own. Mary was crowned in Westminster Abbey by Gardiner and ten other Bishops on the 1st of October, 1553, A.D. 1553. on which occasion the mass, though still illegal, was celebrated.

Parliamentary Proceedings. } 68. Four days after the queen's coronation parliament met, and its opening was distinguished by the same irregularity

which had occurred at the coronation, namely, the celebration of mass. This compliant assembly affirmed the queen's legitimacy, repealed all Edward's laws as to religion, and restored the Romish service. An equally partial convocation denounced the Articles and Prayer-book as "pestiferous and abominable ;" and re-established transubstantiation, after a discussion in which the arguments of six representatives of the Reformation were cut short by the declaration of Dr. Weston, the prolocutor, that "*you* have the word, but *we* have the sword." Thus, at the close of the year that witnessed Mary's accession, the essentials of Romanism were re-established throughout her dominions, and every thing foreboded a fearful trial of their constancy to those who should offer any opposition to the dictates of royal authority.

Persecution—Reconciliation with Rome. } 69. For the first year of Mary's reign, although decisive steps were taken for the restoration of Romanism, and deprivation and imprisonment awaited the opponents of the mass, there were none of those horrible scenes which disgraced her later years. It was not until after the conclu-

Cranmer's reply when advised to flee to the continent ? When, and by whom, was Mary crowned ? Was any illegal religious ceremony celebrated upon the occasion.

68. What irregularity distinguished the opening of parliament after Queen Mary's coronation ? Mention the steps taken to check the Reformation at the beginning of Mary's reign (1) by parliament and (2) by convocation.

69. Was the first year of Mary's reign disgraced by any of these horrible

sion of the Spanish match that the curtain was drawn aside A. D. 1554. and the tragedy displayed. In July, 1554, the queen was married to Philip of Spain, and an insurrection, under Sir Thomas Wyatt and the Duke of Suffolk, ensued, for the match was distasteful to the nation. Many of the nobility were compromised in this insurrection, and numbers of them, including Wyatt and Suffolk, forfeited their lives. Lady Jane Grey and her husband were also executed; and even the princess Elizabeth was arrested on suspicion of being concerned in the late rising. Strengthened by the discomfiture of rebellion, Mary commenced the severest proceedings against the favourers of the Reformation. A new parliament was summoned, and orders were issued to sheriffs to take care that such only were chosen to serve in it as were of "the wise, grave, and Catholic sort." Having secured a parliament to her mind, Mary received Cardinal Pole,* who was appointed papal legate, with great respect; and parliament sought and obtained the Pope's absolution to the English nation for the schism of which it had been guilty. All statutes passed against the Roman see were abrogated, and the title "Supreme Head of the Church" was disowned, as having never of right belonged to the crown.† The marriage of the clergy was an object of special attack, and many who had separated from their wives were deprived of their livings. It is supposed that sixteen vacancies occurred on the episcopal bench in consequence of the orders and injunctions put forth at this time; and of course these were soon filled by zealous Romanists. An immense number of priests, variously estimated at from one-fourth to three-fourths of the whole, were also deprived. In short a very savage persecution assailed those who rejected the papal supremacy. Through the zeal of the "bloody Bonner" the fires of Smith-

* Upon his arrival, Pole occupied Lambeth Palace, though not formally placed in the see of Canterbury until after Cranmer's martyrdom.

† The reconciliation with Rome was celebrated by a grand religi-

ous procession, on the 25th of January, (St. Andrew's day), 1555, which was ordered to be kept as an anniversary under the name of "The Feast of the Reconciliation."

scenes which are now connected with her name? When was the queen married, and what was the immediate consequence of her marriage? What orders were issued upon the subject of a new parliament? Mention some of the proceedings of the new parliament. * [Note.]—How was the reconciliation with Rome cele-

field blazed continually. According to Short 270, and according to Burnett 284, persons perished in the flames, and multitudes were driven into exile.*

Distinguished Marian Martyrs. } 70. A detailed account of that noble army of martyrs who suffered in the reign of Mary comes not within the scope of this small work: it must be sought for in the pages of John Fox. But we may here briefly advert to a few of the more distinguished. *John Rogers*, the supposed translator of "Matthew's Bible," Vicar of St. Sepulchre, London, was the first victim whose blood cemented England's alliance with the Pope. He was burnt in Smithfield, on the 4th of February, 1555.—Next day *Hooper*, Bishop of Gloucester, was removed from London to that city, where he was burnt on the 9th of February, for denying the corporal presence, and refusing to separate from his wife. The wood was green, and he suffered prolonged agonies with admirable constancy.—On the same day *Rowland Taylor* was burnt at Hadleigh, Suffolk, of which place he was rector.—*Bishop Ferrar* suffered in the market-place of Carmarthen, on the 30th of March.—*John Bradford*, committed to prison on the charge of exciting a disturbance which he had in fact assisted to allay, when Bonner's chaplain attacked the measures of Edward's reign at St. Paul's, was brought to the stake in Smithfield, after fruitless attempts to make him recant, on the 1st of July.—The history of Cranmer, Latimer, and Ridley, is a common one.—*Thomas Cranmer* was born at Aslacton, Nottinghamshire, in 1489. He was educated at Jesus College, Cambridge, where he obtained a Fellow-

* Divisions arose among these exiles. Some of them were for dispensing with the surplice and the litany, and for not saying the responses aloud. John Knox headed this party; and Cox, the late king's tutor, was the principal person among those who were for retaining the proper English

services. At Frankfort the contention was carried to such a height that the authorities threatened to close the church the use of which was allowed the exiles, if unanimity were not restored; whereupon Knox and his friends retired to Geneva.

brated? What steps were taken with regard to the Bishops and Clergy? What number of persons are supposed to have perished in the flames in the persecution which now ensued? *[Note].—Give an account of the divisions which arose amongst the Reformers who were driven into exile.

70. Give a short account of some of the more distinguished Marian Martyrs. Who was the first victim in Mary's reign? When and where was Hooper burnt? What were the charges against him? Give some account of the lives of Cran-

ship, which he vacated by marriage. His wife, however, died in a short time, when he was re-elected Fellow of Jesus College, and charged by the University with the examination of candidates for the Divinity degree. When the plague visited Cambridge in 1529 he retired with two of his pupils to the house of their father at Waltham Cross, and was there introduced to Henry VIII., as recorded in the foregoing pages. In 1533 he succeeded Warham as Archbishop of Canterbury. *Hugh Latimer*, born at Thurcaston, Leicestershire, in 1470, was a disciple of Bilney's, in Cambridge: upon Anne Boleyn's elevation to the throne, he was appointed one of her chaplains, and afterwards raised to the Bishopric of Worcester, which he resigned on the passing of the "Six Articles," and never could be induced to resume it. *Nicholas Ridley* was born at Wilmontswick, Northumberland, in 1500, and in 1522, graduated at Pembroke College, Cambridge, of which he subsequently became master. He became chaplain to Henry VIII., by whom he was promoted to the see of Rochester in 1547, and he was finally elevated to the see of London by Edward VI. in 1550. Cranmer, Latimer, and Ridley were imprisoned on the accession of Mary on a charge of treason, for having favoured the cause of Lady Jane Grey; but this charge was eventually commuted into one of heresy. After remaining some months in the Tower, where they read together the New Testament, and found therein no encouragement to the doctrine of transubstantiation, they were removed to Oxford, to attend a public disputation with the delegates of the University, under the presidency of Weston, dean of Westminster, upon the following questions, which form the substance of four articles put forth by convocation as a test of heresy:—(1) Whether the natural body of Christ is really in the sacrament? (2) Whether after consecration there remains any other substance than the body of Christ? (3) Whether in the mass there is a sacrifice and propitiation for the sins both of the living and the dead? Cranmer disputed on the 16th of April, A.D. 1554, Ridley on the 17th, and Latimer on the 18th. An impartial hearing was out of the question: taunts, hisses, and personal insults supplied to the dominant party

mer, Ridley, and Latimer, and of the proceedings against them in the reign of Mary. Upon what charge were they first imprisoned? What were the questions submitted to them in the disputation at Oxford? Which of the Reformers took the lead? What line of argument did Ridley take? How long did the Bishops

the place of argument. "It was one of those cowardly contests," says Professor Blunt, "'ubi tu cædis, ego vapulo tantum;' where one strikes, and the other must be content to be smitten." The glory of the contest rested with Ridley, rather than with the other two: throughout he adhered to one line of argument, explaining all the authorities advanced against him of the spiritual presence only. Two days after the last disputation, all three were brought to St. Mary's Church, and declining to recant were condemned as heretics. But their execution was delayed, in the case of Latimer and Ridley for eighteen months, and in that of Cranmer for five months longer still, which time they employed in promoting the glory of God and the good of their generation.* Indeed, the sentence had been pronounced without authority, for there was no statute in force which made a denial of transubstantiation penal. It was requisite, therefore, that proceedings should commence anew: accordingly, on the 12th of September, 1555, Cranmer appeared at St. Mary's before Bishop Brooks, of Gloucester, sitting as papal legate, and at the close of the proceedings was cited to appear at Rome within eighty days, this formality being necessary before a Metropolitan could be condemned. Latimer and Ridley were cited before papal delegates on the 30th of September; and continuing inflexible, were condemned and pronounced excommunicate. On the 15th of October they were formally degraded; and on the following morning conducted to the place of suffering in the town ditch, opposite Balliol College, where they were burnt, Latimer exclaiming when the lighted faggot was applied, "Be of good comfort, Master Ridley, and play the man: we shall this day, by God's grace, light such a candle in England as, I trust, shall never be put out.†" Meanwhile the last sands of Cranmer were rapidly running out. Long before the eighty days

* After their condemnation, Latimer and Ridley were committed to the custody of private persons, but Cranmer was kept in the prison called Bocardo, at Oxford. Magdalene College, Oxford, an obstinate asserter of Romish principles, witnessed the death of Latimer and Ridley, and their fortitude and faith led to his conversion. He was burnt as a heretic in July, 1556.

† Julius Palmer, Fellow of

survive the discussion? Why was their execution delayed? Give an account of the burning of Latimer and Ridley. Write down the memorable dying words of Latimer. † [Note.]—What was the effect of the death of Latimer and Ridley

allowed for his appearance at Rome had expired, letters arrived authorizing his condemnation and deliverance to the secular arm ; and on the 14th of December he was degraded by Bonner and Thirlby with much brutality. Had Cranmer been led at once to the stake, he would doubtless have crowned a consistent testimony by an honourable martyrdom. But his enemies endeavoured, too successfully, to prevail upon him to sign a recantation. All at once an unusual interest was manifested in him by the University authorities ; he was invited from his gloomy prison of Bocardo to the mansion of the Dean of Christchurch, where hopes were held out that the queen only desired such a retraction as might justify her in extending to him the clemency she earnestly desired to exercise. To these things were added the entreaties of his former friend Thirlby ; and the consequence was that his resolution gave way, and he signed various documents retracting all he had taught contrary to the doctrines and authority of the Roman see. All this while preparations were going on for his execution ; and, with a duplicity which is a fit consummation of the whole, he was kept in ignorance of his intended fate until almost A. D. 1556. the hour of his immolation. On the 21st of March, 1556, the very day of his execution, his eyes were opened by a visit from Dr. Cole, Provost of Eton, who furnished him with the usual preliminary to an execution in the shape of fifteen crowns to give to the poor. He was informed that his recantation must be read in public, and was conducted to St. Mary's Church, where, after a sermon from Cole, his confession was to be made. At the conclusion of the sermon Cranmer rose, and having prayed and addressed some words of exhortation to the people, pronounced a summary of his faith, utterly renouncing the recantations into which he had been deceived, "as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore ; for, may I come to the fire, it shall be first burned." Upon this he was hurried to the place already consecrated to the memory of Latimer and Ridley, amidst reproaches and insults. When

upon Julius Palmer? Give a brief account of Cranmer during the reign of Mary. What was the date of his execution? State the circumstances which immediately preceded it, and write down his memorable declaration before he

the flames began to ascend, stretching forth his right hand he held it therein, oftentimes repeating, "this unworthy right hand, this unworthy right hand!" so long as his voice would suffer him; and using the words of Stephen, "Lord Jesus receive my spirit," in the greatness of the flame he gave up the ghost. Thus perished Cranmer, nobly redeeming in death the irresolution that clouded the latter years of his life.

Cranmer's Character. } 71. Few men have received harder measure from posterity than Cranmer. Romanists, smarting under the overthrow of their system, have loaded his memory with indiscriminate abuse. And even Protestants have thought more of his subserviency under Henry, and of his recantations under Mary, than of the firmness he showed repeatedly under both, and of his great services to the cause of scriptural Christianity. The truth is, that his convictions were slowly and cautiously formed, and that he had not the nerve with which some men are blessed. Yet it is not just to condemn him as wanting in moral firmness; for we find him challenging the Roman hierarch to discuss the papal power in the very seat of its existence; arguing against his sovereign's tyrannical statute of the "Six Articles;" refusing to fly in the hour of peril; and repudiating the charge of compliance with Popery, on the accession of its known and zealous upholder. To his private worth even his enemies are compelled to bear testimony; while his readiness to forgive private injuries gave rise to the saying, "do my lord of Canterbury an ill turn, and he will be your friend for life." Professor Blunt defends him from the charge of Puritanism by referring to his resolute opposition even to the king's letter of recommendation that the ceremonies used in consecration might be dispensed with in the particular case of Hooper; to the omission in his translation of the catechism of a passage in the Latin text, reflecting upon certain mysteries which at a very early period were caviare to the Puritan; and to the spirit that pervades the whole sermon on "the Keys" in the same catechism, wherein is a warning against "false and privy preachers, which privily creep into cities, and preach in corners, having

was led to the stake. Briefly relate the circumstances which attended his execution.

71. Give a short account of Cranmer's character. Show that he was not wanting in moral firmness, and that he *was unfairly claimed by the Puritans*. To whom is the Church principally indebted for her formularies and articles?

none authority, nor being called to this office." It is to Cranmer, under God, that the Church is indebted for those sound formularies and articles which identify her with scriptural and primitive antiquity.

Death of Mary. } 72. The leading Reformers had either perished or gone into exile,* when the unhappy queen ended a reign of continued disaster, on the 17th

A. D. 1558. Cardinal Pole, her chief religious adviser, followed her to the grave within sixteen hours of her own decease; and thus was England delivered from bonds which it is fervently to be hoped will never again be cast round her. But for the cruelties to which her ill-informed zeal, no less than her chosen counsellors, impelled her, Mary might have claimed respect, if not affection. "She was," says Burnett, "a lady of great virtues: she was strict in her religion to superstition: her temper was much corrupted by melancholy; and the many cross accidents of her life increased this to a great degree." In one thing Mary undoubtedly contrasts favourably with the secular promoters of the Reformation. She abhorred sacrilege; and restored all the Church property retained by the crown in the shape of first-fruits, tenths, &c. All her habits were those of a professed and sincere devotee. But her reign was a reign of terror, and her sanguinary zeal against alleged heresy has naturally enough supplied the epithet by which she is distinguished in the calendar of English sovereigns. She suffered the barbarity of Romanism to be so displayed that moderate people revolted from a religion which spake of peace, but shed blood like water upon the earth. Hence, bonfires were lighted in the streets before Mary was cold, and tables spread for merry-making in honour of her successor.

* With the exception of Sir who recanted.
John Cheke, the late king's tutor,

72. When did Queen Mary die? Give a short account of her character and proceedings.

CHAPTER VI.

THE REIGN OF ELIZABETH.

Accession
of
Elizabeth.

73. On Mary's demise, her half-sister, Elizabeth, succeeded amid the acclamations of all except the bigots, who felt that the reign of terror was closed. She had conformed to Romanism in the late reign, when non-compliance might have endangered her life. But her anti-Romanist feelings were indicated on her accession by the refusal of her hand to Bonner; by the gratification with which she received a Bible on her procession through London; and by the appointment of eight friends of the Reformation (one of whom was Cecil, afterwards Lord Burghley,) upon her council. Yet she resolved to proceed with circumspection in her dealings with a divided people. For instance, at her coronation,* on the 15th of January, 1559, she partook of the mass, A.D. 1559. Romanism being then the religion of the country; she silenced all preachers, whether Protestant or Romanist, until the meeting of parliament;† she at first refused, but at last conceded, the marriage of the clergy. "She offends the zealots of both parties, for she openly espouses the cause of neither; but she makes that party her own which represents the sober, the stable, the somewhat phlegmatic good sense of the English people."‡

* Oglethorpe, Bishop of Carlisle, officiated at the ceremony, the other bishops having declined to take part in it.

† Any other service than the Romish, which was yet authorised by law, was forbidden; but the

litany, the Lord's prayer, the creed, the decalogue, and the epistle and gospel, were admitted in English.

‡ Blunt's *Sketch of the Reformation in England*, p. 301.

73. What religion did Elizabeth profess in the latter years of Mary's reign? How did she manifest her feelings on her accession? Give some instances of the caution with which she proceeded. * [Note.]—By whom was she crowned?

*The Act of
Supremacy,
&c.*

74. Parliament met ten days after the queen's coronation, and one of its earliest proceedings was the passing an act for restoring first-fruits and tenths to the crown, from which eight Bishops were the only dissentients. The laws which had formerly been made with the concurrence of the Church in the reigns of Henry and Edward were also restored. The Act of Supremacy was also passed: it imposed upon persons taking office, or ecclesiastical preferment, that they would respect the ecclesiastical supremacy which the constitution vested in the crown: but the title of "Head of the Church," which had caused many disputes, was omitted, and that of "Supreme Governor" substituted, as less liable to be misunderstood. Most of the parochial clergy took the oath of supremacy; but many deans, heads of colleges, and prebendaries refused it, and were consequently deprived. The whole episcopal bench, with the exception of Kitchin, Bishop of Llandaff, also refused the oath, and fourteen bishops were, therefore, ejected from their sees. The leniency shown to the ejected bishops contrasted strongly with the measure dealt out to the Protestant prelates deprived, degraded, and burnt, under Mary's administration. With the exception of two or three, who were imprisoned for threatening the queen with excommunication, not a shadow of harshness was shown against them. Even the cruel Bonner, instead of receiving the due reward of his atrocities, was permitted to live luxuriously in a prison, which proved to him a refuge from the rage of an indignant people.

*The Act of
Uniformity.*

75. The Act of Uniformity, passed by Elizabeth's first parliament, enjoined the exclusive use of the Book of Common Prayer in the public services, upon pain of imprisonment and deprivation. There was some discussion as to which of the two books of Edward VI. should be adopted; but at length the *second* was fixed upon, and parliament

74. Name some of the proceedings taken by the Parliament soon after Elizabeth's coronation. By what Act was the Church of England finally separated from that of Rome? What title was substituted for that of "Head of the Church?" How was the oath of supremacy received? How many Bishops were ejected in consequence of their refusal to take that oath, and what conduct was observed towards them?

75. When was the Act of Uniformity passed, and what did it enjoin? Which of the Books of Common Prayer was adopted in Elizabeth's reign? By whom

accordingly commanded it to be used, with some slight alterations, nine temporal peers and the Romish prelates opposing it. The alterations were the following:—(1) In the *Litany*, the petition "from the tyranny of the Bishop of Rome and all his detestable enormities, Good Lord, deliver us," was expunged; and prayers for the queen and clergy, together with the collect, "O God, whose nature and property," &c., and the blessing from 2 *Cor.* xiii. 14, were added at the end.—(2) In the *Communion Office*, at the delivery of the elements the ancient form retained in king Edward's first book, and that which was substituted in its stead in the second, were united, and a declaration in which kneeling was affirmed not to imply a real presence of Christ's natural body and blood was omitted. The amended book came into use on the Feast of St. John the Baptist next ensuing.*

Convocation. } 76. The convocation vainly endeavoured to make a stand for the papal faith in the first year of Elizabeth's reign, having drawn up a solemn profession of belief in some important particulars, A.D. 1559. digested under five articles. Of these, the first three, affirming the real presence, transubstantiation, and the propitiatory character of the mass, are the same that had been denied by Cranmer and his friends at Oxford. The fourth is an assertion of the papal supremacy. The fifth maintains that to the clergy alone belongs the right of determining matters of faith and discipline. These articles were presented by Bonner to the Lord Keeper Bacon, but no notice was taken of them. Nor did convocation continue its activity, but was soon dissolved. A disputation was also held about the same time between select champions on the Protestant and Romish sides; but the affair ended amidst mutual accusations.

* After some changes in the the 20th of December, 1661, sub-reigns of James I. and Charles II., scribed to the whole liturgy as it both houses of Convocation, on now stands.

was the use of it opposed? Mention the alterations that were made in it. When did the amended book come into use? **[Note.]*—What is the date of the final revision of the liturgy?

76. What was the conduct of convocation in the first year of Elizabeth's reign? Explain the nature of the articles drawn up by convocation at this period. What effect did they produce? What was the result of a disputation between Protestant and Romanist champions at this time?

Visitation. } 77. A royal visitation was one of the expedients adopted for the re-establishment of sound religion. Accordingly, commissioners were appointed on the 24th of June, 1559, for the purpose of inspecting ecclesiastical affairs, regulating the marriage of the clergy, explaining the oath of supremacy, enforcing the regulations promulgated for governing the Church, substituting communion tables for altars, directing the use of the habits, &c.

Consecration of Parker. } 78. It became a matter of immediate necessity to replenish the ranks of an episcopacy reduced by the numerous deprivations consequent upon the Act of Supremacy. Matthew Parker, who had been Master of Corpus Christi College, Cambridge, and Dean of Lincoln, but was deprived in the reign of Mary, was consecrated Archbishop of Canterbury, A.D. 1559. on the 17th of December, 1559, by Barlow, (Bishop of Bath and Wells), Scory (Bishop of Chichester), Coverdale (Bishop of Exeter), and Hodgkins (Suffragan of Bedford),* according to king Edward's ordinal. It has been sought to establish informality with reference to this transaction, by a trumpery story of a farce of a consecration at the Nag's Head, Cheapside, where it was usual for "the dean of Arches and the civilians to refresh themselves after any confirmation of a Bishop." The tale is, that a chaplain of Bonner's peeped through the key-hole, and saw the Bishops-elect kneel down, whereupon Scory placed a Bible upon their heads, and they rose up Bishops; and this, it is affirmed, was all the ordination they had. This idle tale was first published more than forty years after the consecration, by a Jesuit named Holywood; but the Earl of Nottingham, who had witnessed Parker's formal consecration, at once contradicted it. After Parker's consecration, the bench of Bishops was soon occupied by able and upright men, among

* None of these were actually consecrated, and were deprived of their benefices at the time; but they were in Mary's time. had all received episcopal conse-

77. What was the object of the visitation appointed at the beginning of Elizabeth's reign?

78. To whom was the see of Canterbury entrusted on Queen Elizabeth's accession? By whom was he consecrated? * [Note.]—Were these prelates beneficed at the time? What is meant by the story of the "Nag's Head?" Show that it

whom were Grindal, Bishop of London, Cox (the late king's tutor) Bishop of Ely, Sandys, Bishop of Worcester, and Jewel, Bishop of Salisbury.

Jewel's Challenge and Apology. } 79. John Jewel, Bishop of Salisbury, was an exile in Mary's reign. In a sermon at Paul's cross, after the accession of Elizabeth, he strenuously denied the *antiquity* of Romish tenets, and subsequently challenged the most learned of that party, in no less than twenty-seven points of difference, commencing with private masses, and ending with the position that "ignorance is the mother of devotion," to produce any one sufficient sentence out of any ancient father, or general council, or Scripture, or example from the primitive Church, declarative of the Romish view. This was followed by his celebrated *Apology for the Church of England*, which A.D. 1562. received the sanction of convocation in 1562, and had more effect in confirming the Reformation than any other book ever published. It repels in the outset the calumnies with which the Reformation had been assailed as heretical and schismatical, showing that we had rather returned to the state of the primitive Church than occasioned a schism, and that the innovation with which we were charged was only a rejection of modern errors introduced by the Church of Rome.

Review of the Articles. } 80. The convocation, assembled by desire of the queen, completed in 1562 the work of restoration by authorising the second book of homilies, and impressing its sanction on the A.D. 1562. Articles of Religion, reduced from forty-two to thirty-nine. The last four of Cranmer's articles on the following points—(1) that the resurrection of the dead is not passed already; (2) that the souls of men deceased do not perish with their bodies; (3) that the millenium is a fable; and (4) that all men are not to be saved at last, were omitted: and the article on the Holy Ghost (the 5th) was added. There were also minor omissions and emendations, derived from the Confession of Wittenberg, like the Confession of

has no foundation. Name some of the Bishops appointed after Parker's consecration.

79. Who was John Jewel? What was his conduct upon the accession of Elizabeth? Give a short account of his "Apology."

80. When, and by what acts, did convocation complete the work of restoration? What changes were made in the articles of religion? Describe the articles that were omitted, and that which was added. From what source were

Augsburg a Lutheran document. These articles were again approved by convocation in 1571, and ordered to be subscribed by all the clergy. "The true key to the right understanding of the articles," says Professor Blunt, "is not so much the doctrine of Calvin, as of the schoolmen; the controversy lying chiefly between the Protestant and Roman Catholic: thus, the article of 'Original Sin' (ix) is urged with a reference to the scholastic dogma, that original sin was a mere defect of original righteousness, the latter being a quality superinduced, and not 'the fault and corruption of the nature of every man'—the article of 'Works before Justification' (xiii.) with a similar view to another theory of the subtle doctors, that by a certain meritorious meetness, *a priori*, for the reception of God's grace, the party claimed it as a right, *de congruo*. * * Hence, they were not intended to determine the peculiar points of Calvinistic controversy either way, but for the avoiding of controversy, and the establishing of concord."

Romish Schismatics. } 81. There was no schism in England for many years of Elizabeth's reign: all the people worshipped in the same churches and acknowledged the same pastors. But at length in 1569, Pope Pius V. issued a bull of excommunication against the queen and her supporters, absolved her subjects from their allegiance, bestowed her dominions upon the king of Spain, and declared that those who obeyed her for the future should be excommunicated. Upon this, those who feared the wrath of the Pope began to withdraw from the public services of A. D. 1570. the Church, and the year 1570 may be fixed as the period when the members of the Roman Church first formed themselves into a distinct sect in this kingdom. Priests and jesuits, sent from abroad to pervert the people, fomented the separation; the Pope concerted plans with foreign princes for the dethronement of the queen; and secret plots were continually hatched against the queen's life. Who, then, can blame the government of Elizabeth for making it treasonable to acknowledge the authority of the Pope in this kingdom? Some few Romanists, most of

some minor changes derived? What key can most readily unlock the true meaning of the articles? Instance this in the articles on "Original Sin," and on "Works before Justification."

81. Did schism arise in the early years of Elizabeth's reign? When did Pope Pius V. issue his bull of excommunication against the queen? When did the adherents of the Church of Rome first form themselves into a distinct sect in this

whom, like Story, a worthy associate of Bonner, were engaged in reasonable practices, and all actively employed in reconciling Englishmen to a power incompatible with civil government, were executed; but it was for their politics, not for their faith, that they suffered.

Rise of Puritanism. } 82. The Puritan separation dates from the same year as the Romish schism. It took its rise from the exiles in Mary's reign, who having acquired during their foreign residence a taste for the doctrines and discipline of Calvin and Zuingli, upon their return endeavoured to reform the Church upon a Genevan model. They declaimed against her as infected with popish errors and superstitions, objecting to episcopacy, set forms of prayer, surplices, instrumental music, chanting, the ring in marriage, bowing at the name of Jesus, &c. They were opposed and punished by Elizabeth, and by Archbishops Whitgift and Bancroft; and "the judicious Hooker," in his immortal exposition of the principles of the Reformation, happily convicted them of their destructive opinions.

Conclusion. } 83. It is unnecessary to pursue this history any farther; but, stopping here, we adopt as our concluding observations the eloquent words of Professor Blunt*:—"To the Reformation we owe it that, in the general advance of science, and the general appetite for inquiry, the religion of the land has been placed in a position to require nothing but a fair field and no favour, in order to assert its just pretensions. We are here embarrassed by no dogmas of corrupt and unenlightened times, still riveted upon our reluctant acceptance by an idea of papal or synodical infallibility; but stand with the Bible in our hands, prepared to abide by it when rightly interpreted, because furnished with

* The same eminent writer enumerates as defects imputed to the Reformation (1) a want of ecclesiastical discipline; (2) an insufficient provision for the education of the people; and (3) an inadequate support for the lower orders of the clergy.

country? What was the conduct of the leading Romanists, and what steps were taken against them?

82. What is the date of the Puritan separation? Whence did it take its rise? To what doctrines and discipline did the Puritans object? By whom were they opposed and refuted.

83. *[Note.]—In what respect was the Reformation defective? Give a summary of the benefits of the Reformation.*

evidences for its truth (thanks to the Reformation for this also!) which appeal to the understanding with confidence; so that no man competently acquainted with them need shrink from the encounter of the infidel, or feel for a moment that his faith is put to shame by his philosophy. Infidelity there may be in the country, for there will ever be men who will not trouble themselves to examine the grounds of their religion, and men who will not dare to do it; but how far more intense would it have been, and more dangerous, had the spirit of the times been, in other respects, what it is, and the Reformation yet to come; religion yet to be exonerated of weights which sunk it heretofore in this country, and still sink it in countries around us; inquiry to be resisted in an age of curiosity; opinions to be bolstered up (for they may not be retracted) in an age of incredulity; and pageants to be addressed to the senses, instead of arguments to the reason, in an age which, at least, calls itself profound! As it is, we have nothing to conceal; nothing to evade; nothing to impose: the reasonableness, as well as righteousness, of our reformed faith recommends it; and whatever may be the shocks it may have to sustain from scoffs, and doubts, and clamour, and licentiousness, and seditious tongues, and an absurd press, it will itself, we doubt not, prevail against them all, and save, too (as we trust), the nation which has cherished it from the terrible evils, both moral, social, and political, that come of a *heart* of unbelief."*

* Blunt's *Sketch of the Reformation in England*, pages 325, et seq.

APPENDIX.

CHRONOLOGICAL TABLE.

<p>VALENTINIAN III. A.D. 449. The British Church over- thrown by the Saxons.</p>	<p>A.D. <i>Innocent VI.</i> 1356. Wickliffe publishes his first work, <i>The Last Age</i> <i>of the Church.</i></p>
<p>THE HEPTARCHY. 596. Augustine lands in the Isle of Thanet. 669. Archbishop Theodore ar- rives in England. 671. The Venerable Bede born. 734. The Venerable Bede dies.</p>	<p><i>Gregory XI.</i> 1377. Pope Gregory XI. issues bulls against Wickliffe.</p>
<p>WILLIAM I.—<i>Gregory VII.</i> 1073. Hildebrand, or Gregory VII., ascends the papal throne, and carries out the principles of the false Decretals.</p>	<p>RICHARD II.—<i>Papal Schism.</i> 1380. Wickliffe puts forth his translation of the Bible. 1384. Wickliffe dies. 1392. Parties procuring bulls, &c., from Rome, made liable to the penalties of <i>præmunire.</i></p>
<p>EDWARD I.—<i>Gregory X.</i> 1275. A statute passed for trying clerks charged with fe- lony by the civil power. 1279. The statute of Mortmain passed.</p>	<p>HENRY IV. 1400. The law for burning here- tics passed. 1401. Sautre, the first martyr to the principles of the Reformation, burnt in Smithfield.</p>
<p>EDWARD II.—<i>John XXII.</i> 1324. Wickliffe born.</p>	<p>1408. Wickliffe's Bible con- demned by Convocation.</p>
<p>EDWARD III.—<i>Clement VI.</i> 1351. The statute of Provisors passed.</p>	<p>HENRY V. 1416. Archbishop Chicheley's Constitutions framed. 1417. Lord Cobham burnt in St. Giles' fields.</p>
<p>1352. Parties suing in, or ap- pealing to, the courts of the Pope, made liable to the penalties of <i>præmu- nire</i>—The "Plough- man's Complaint" ap- peared.</p>	<p><i>Martin V.</i> 1418. Wickliffe's Bible con- demned by Parliament.</p> <p>HENRY VI.—<i>Eugenius IV.</i> 1439. The Pragmatic Sanction.</p>

A.D. *Callixtus III.*

1457. Reginald Peacock recants at Paul's Cross.

EDWARD IV.—*Sixtus IV.*

1471. Wolsey born.

EDWARD V.

1483. Martin Luther born.

HENRY VIII.—*Julius II.*

1509. Henry VIII. ascends the throne, and marries his brother's widow, Catharine of Arragon.

Leo X.

1513. Leo X. elected Pope.
1515. The Abbot of Winchcomb preaches in favour of the immunities of the clergy.
1516. The Concordat.
1517. Luther declaims against the sale of indulgences.
1520. Luther publishes his *Babylonish Captivity*, and is excommunicated by Pope Leo X.
1521. Henry VIII. writes against Luther—Luther condemned by the Diet of Worms.
Clement VII.
1527. Application to Pope Clement VII. for Henry's divorce.
1529. Origin of the term "Protestant"—Henry meets Cranmer.
1530. Confession of Augsburg—Wolsey dies—Universities declare against Henry's marriage.
1531. Submission of the Clergy.
1532. Payment of annates to the Pope abolished—Henry cited to Rome—Henry marries Anne Boleyn.
1533. Cranmer made Archbishop—Queen Elizabeth born.

A.D.

1534. Renunciation by Parliament of papal authority—The king's supremacy established—Election of Bishops regulated—Bilney's martyrdom.

Paul III.

1535. Execution of Fisher and More—Visitation of Monasteries.
1536. Queen Catharine dies—Queen Anne Boleyn is executed—Henry marries Lady Jane Seymour—The Act of Succession—Dissolution of the lesser Monasteries—The "Ten Articles" of Religion published.
1537. Demolition of Becket's Shrine—Pilgrimage of Grace—The "Institution," or "Bishops' Book," published—Visitation of the larger Monasteries.
1538. King Edward born, and the Queen dies—Bonner made Bishop of London
1539. Dissolution of the larger Monasteries—The Act of "Six Articles" passed—Henry marries Anne of Cleves.
1540. Henry's marriage annulled—Cromwell dies—Barnes and others burnt in Smithfield—Henry marries Catharine Howard.
1541. The Bible set up in Churches.
1542. Queen Catharine Howard executed.
1543. The "Erudition," or "King's Book," published—Henry marries Catharine Parr.
1544. The "Six Articles" modified—The Litany in English.

- A.D.
1545. Chuntries, &c., vested in the crown—The "King's Primer" published—The Council of Trent.
1546. Luther dies—Anne Ayscough burnt.

EDWARD VI.

1547. Edward VI. accedes to the throne—A royal visitation ordered—The first book of Homilies—The Bible and Erasmus' Paraphrase set up in Churches—Bonner and Gardiner committed—Communion in both kinds restored—Marriage of the clergy allowed
1548. Order made in council for the removal of images from Churches—New Communion Office—The first Book of Common Prayer—Cranmer's catechism.
1549. The lady Mary refuses to use the English liturgy—Joan of Kent burnt—Tumults.

Julius III.

1550. The new Ordinal published—Ridley made Bishop of London—Hooper made Bishop of Gloucester—Discussion about Sacerdotal Vestments—Removal of Altars.
1551. Somerset executed.
1552. The second Book of Common Prayer—Reformatio Legum.

A.D. MARY.

1553. The forty-two articles of religion—Queen Mary accedes to the throne—Cranmer, Latimer, Ridley, Hooper and others committed to prison—King Edward's laws about religion repealed.
1554. Mary married to Philip of Spain—Lady Jane Grey and her husband executed—Cranmer, Ridley, and Latimer publicly dispute with the Romish party at Oxford.

Marcellus II.—Paul IV.

1555. The Marian persecution begins—Martyrdom of Rogers, Hooper, Taylor, Ferrar, Bradford, Ridley, Latimer, and numerous others.
1556. Martyrdom of Cranmer—Disputes amongst the exiles at Frankfort.

ELIZABETH.

1558. Queen Elizabeth accedes to the throne.
1559. Queen Elizabeth crowned—Acts of Supremacy and Uniformity—Parker consecrated Archbishop of Canterbury—A royal visitation.

Pius IV.

1562. Jewel's "Apology"—The Thirty-nine Articles of religion.

Pius V.

1570. Romish Schism—Rise of Puritanism.

EXAMINATION PAPERS.

JANUARY, 1846.

First Division. A.

1. What was there in the political state of Judæa favourable to the first propagation of the Gospel.
2. State the difference between the Eastern and Western Churches respecting Easter. What is the present practice of the Church of England?
3. What was the Sabellian heresy?
4. Give some account of Eusebius and his writings. What proposition has he put forth which diminishes his authority?
5. Give a slight sketch of Luther's life and progress.
6. When was the title of "Defender of the Faith" first used by the English sovereigns?
7. What law was passed under Henry VIII. for the election of Bishops? And what was the custom before that time?
8. By what act was the Church of England finally separated from the Church of Rome?

First Division. B.

1. Give a sketch of the political state of Judæa at the time of our Saviour's crucifixion.
2. By whom was the controversy respecting Easter carried on in the first three centuries? What was the conduct of the Bishop of Rome?
3. Who was Theodotus? Of what heresy was he the founder? Mention some of his followers.
4. To what period may we suppose the miraculous powers in the Church to have continued?
5. State the Popish doctrine of indulgences; and the foundation of the system.
6. When did Reginald Peacock live? What accusations were brought against him; and what was the result of them?
7. What grounds had Henry VIII. for abolishing the supremacy of the Pope? What steps were taken to effect the abolition?
8. In what is the authority of the first four general councils recognized by the Church of England?

Second Division. A.

1. Who was the first Bishop of Jerusalem? How was the management of a Church founded by an Apostle conducted?
2. Give the subject of Pliny's letter to Trajan, and of Trajan's answer. In what respect was Hadrian's reply to an application of the same kind more favourable to the Christians?
3. How far may Simon Magus be said to be the founder of the Gnostics? What were their tenets?
4. What miraculous story is connected with the conversion of Constantine? Upon what authority is it related?
5. Who was Peter Waldo? Give some account of the doctrines and discipline of the Waldenses. In what way may their doctrines have reached England?
6. When were the Statutes of Provisors and Præmunire enacted; and for what purpose?
7. What insurrections were caused by the suppression of the monasteries?
8. Mention some of the measures adopted to restore the Roman Catholic religion upon Mary's accession.

Second Division. B.

1. Give an account of the Council held at Jerusalem, and of the decree which was there drawn up.
2. What is the date of the burning of Rome? What account does Tacitus give of the sufferings of the Christians as the incendiaries of the city?
3. Into what two sects were the Jewish Christians divided who remained in the neighbourhood of Pella after the destruction of Jerusalem; and what was the difference between their doctrines?
4. By whom was the Council of Nice convoked; and for what purpose?
5. Mention some of the leading events in the life of Wickliffe. What work did he publish? How did the Church of Rome testify its opinions of his tenets?
6. When was the law for burning heretics in England first passed; and when was it repealed?
7. Mention the principal works upon religion which were published by authority under Henry VIII. and Edward VI.
8. What questions were submitted to Cranmer, Ridley and Latimer, in the disputation at Oxford?

FEBRUARY, 1846.

1. Who were the Apostolic Fathers? Give some account of the life and writings of Irenæus.
2. What instances of favour shewn towards the Christians are recorded of Alexander Severus?

3. State the difference between the Eastern and Western Churches respecting Easter. What is the practice of the Church of England?
4. What was the doctrine of the Millennium? By what Christian writers was it maintained?
5. Upon what occasion was the name of Protestants first used?
6. What arguments were used, and what measures adopted by Henry VIII. to obtain a divorce?
7. State some particulars concerning Cranmer's catechism, and the catechism contained in our Prayer Book.
8. Mention some of the measures adopted to restore the Roman Catholic religion upon Mary's accession.

MAY, 1846.

1. Give a brief history of the Church during the first year of its existence.
2. Give some account of Clemens Romanus and his writings.
3. What were the tenets of the Manichæans?
4. In what sense were prayers offered for the dead by the early Christians?
5. State some of the causes which tended to bring about the Reformation in England.
6. What steps were taken by Henry VIII. to obtain a divorce? Mention the arguments used by each party.
7. When was the Act of the Six Articles passed? State briefly its contents; and the penalties annexed to a breach of it.
8. In what respects was the Reformation defective?

NOVEMBER, 1846.

1. For what object was the Council of Jerusalem held? Who were present at it?
Was there anything inconsistent in St. Paul requiring Timothy to be circumcised after preventing the circumcision of Titus?
2. Give a short account of Polycarp.
3. The reign of Commodus may be considered, from several causes, as favourable to the Gospel.
4. What charges were commonly brought against the Christians that gave rise to their persecution?
5. Mention some of the causes that led to the Reformation in England.
6. Give the substance of the Articles of Religion set forth by the Convocation with the King's authority in 1536.
7. State some particulars respecting the publications circulated by Cranmer in the reign of Edward VI.
8. Give a brief account of Cranmer during the reign of Mary.

JANUARY, 1847.

First Division. A.

1. Give an account of the Apostolic Fathers; state their extant writings, and any controversies that have arisen about the genuineness of them.
2. What were the tenets of the Montanists? Were they heretics or schismatics? By what other names were they known?
3. Give an account of the controversy arising out of the case of the Lapsed.
4. Mention some of the early writers against Christianity, the nature of their arguments, and the authors by whom they were opposed.
5. Give a summary of the opinions of Wickliffe; and state the points in which he differed from (1) the doctrine, and (2) the discipline of the Church of England.
6. When and in what way did the dissolution of the monasteries take place? What was the immediate, and what the ultimate result of this measure?
7. Give an account of the life of Ridley, and the part he took in promoting the Reformation.
8. Give the dates of publication and some particulars respecting the first and second Book of Homilies.

First Division. B.

1. By whom was the Church of Rome founded? What was the state of Christianity there previous to the death of St. Paul?
2. State what is known of the history of Simon Magus. In what sense can he be said to be the founder of the Gnostics?
3. Explain briefly the schism of the Donatists; and state the proceedings that were adopted against them.
4. Give an account of the life and writings of Cyprian.
5. Enumerate the statutes enacted for restraining the Papal power previous to the time of Wickliffe: what effect had they respectively?
6. When and by what act was the Church of England finally separated from that of Rome? When did the adherents of the latter Church first form themselves into a distinct sect in this country?
7. Mention some circumstances in the reign of Edward VI. which were unfavourable to the interests of the reformed Church.
8. State the chief points of difference between the first and second Prayer Book: to whom are the changes attributable?

Second Division. A.

1. By whom was the Church of Alexandria founded? What is known of the early state of Christianity there?
2. Who first broached heretical opinions on the Trinity? By whom was he opposed, and what name was affixed to his party?
3. Enumerate the early Apologists; and what was the intention of their writings, and to whom were they addressed?

4. Give an account of the life and writings of Justin Martyr.
5. Mention the principal mendicant orders, the time of their arrival into England, and their conduct towards the monks and the secular clergy.
6. What was the act of the Six Articles; when was it passed, and who was its proposer?
7. What is the nature of the Royal Supremacy? When, and under what circumstances, was it formally acknowledged by the clergy?
8. State some particulars respecting the translation of the Bible previous to the reign of Elizabeth. What is the date of the present translation?

Second Division. B.

1. Give a brief account of those mentioned in the New Testament who bore the name of James.
2. Explain the origin and tenets of the Nazarenes and Ebionites.
3. Give a summary of the controversy on the baptism of Heretics. How do you account for the rise of it?
4. When, and for what purpose, was the council of Nice assembled? Mention its leading decrees, and the chief persons who took part in it.
5. Give a brief account of the Lollards, their principal supporters, and the origin of their name.
6. Mention the three works published by authority in the reign of Henry VIII., and the nature of their contents.
7. Give an account of Cranmer during the reign of Edward VI., and shew that he has been unfairly claimed by the Puritans.
8. By whom were the thirty-nine Articles framed? State their original number, and the heads of the omitted Articles.

FEBRUARY, 1847.

1. When did the Council at Jerusalem take place, and what were its decrees? Give the purport of St. Peter's speech.
2. Give a narrative of the revolt of the Jews under Hadrian, and explain the effect this had upon the early Christians.
3. What was the probable origin of the Gnostics? Explain their tenets generally, and those of the Cerinthians particularly.
4. Give a short account of the paschal controversy; and state which side was espoused by the British Church.
5. State the proceedings instituted by the Church of Rome against Wickliffe, and give some account of his life.
6. What was the course adopted by Cranmer with regard to the divorce between Henry VIII. and Catharine?
7. Mention the principal publications by which the Reformation was advanced during the reign of Henry VIII.
8. Give some account of the proceedings against Cranmer, Ridley, and Latimer, in the reign of Mary.

JANUARY, 1848.

First Division, A.

1. What is known of the first Bishop of Jerusalem? Give an account of his martyrdom. Are any of his writings extant? By whom was he succeeded?

2. To what countries had Christianity extended at the time of St. John's death? What persons are mentioned as the founders of the principal national Churches?

3. What is the principle on which Trajan acted towards the Christians? Give an account of his correspondence with Pliny on the subject. What Roman laws could be made available for the punishment of Christians?

4. Give an account of the life and death of Polycarp, with dates. From what source do we derive our information concerning his death?

5. What was the peculiarity of Origen's method of interpreting Scripture? From what source did he derive it? Give an account of his life and of his principal works. What modification of the Grecian Philosophy took place about his time, and what effect did it produce on Christian Doctrine?

6. What were the circumstances which prepared a way for the Reformation, before the time of Henry VIII.? Had any disputes occurred between the Popes and the Kings of England? What side did Henry VIII. take when Luther first attacked the Papacy, and how was he induced to change his views?

7. What was the date of Cranmer's promotion to the see of Canterbury? With what object did the Pope confirm it? How did Cranmer act with reference to the Oath of Obedience to the Pope?

8. Mention the changes of doctrine during the reigns of Henry VIII. and Edward VI. on the following points:

I. The Eucharist.

II. The condition of the soul after death.

III. Prayers to the Saints and the use of Images.

9. Give an account of the disputation at Oxford in 1554 between Cranmer, Ridley, and Latimer, and the University Delegates. What were the questions to be discussed? and which of the Reformers took the lead? How long did the Bishops survive the discussion?

10. When were the Articles of Religion first drawn up, when confirmed, and by whom? What were the chief differences between the original copy, and that finally adopted?

First Division. B.

1. Who was the last surviving Apostle? Where, and in the reign of what Roman Emperor did he die? Name any other celebrated Christians that died during this reign. Mention any circumstances at the commencement of it that were likely to excite opposition to the Gospel. What difficulties stand in the way of supposing miracles to have ceased at the end of the Apostolic age?

2. What were the distinctive tenets of Montanism? Mention the names of the principal writers against it.

CHAPTER I

THE HISTORY OF THE CHURCH OF ENGLAND, FROM THE REFORMATION TO THE PRESENT TIME. BY THE REV. J. H. W. L. ...

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7. Give an account of the steps by which the religious houses came into the hands of Henry VIII. What were the ostensible objects for which they were granted to the Crown, and how far were those objects realised? What were the principal houses against which it is recorded that the visitors could bring no charges?

8. When was the first Book of Common Prayer published? From what sources was it chiefly taken, and what foreign Divines were consulted about it? What were the principal points on which it differed from our present Liturgy, and when were the alterations introduced?

9. What changes were made in the doctrine of the English Church at the Reformation, on the following points :—

I. Original Sin;

II. Justification;

III. The authority of the Church?

10. To whom was the See of Canterbury intrusted on Queen Elizabeth's Accession? What is meant by the "Story of the Nag's Head?" Shew that it has no foundation?

Second Division. B.

1. Why did the peculiar Creed of the Sadducees render it impossible for them to embrace the doctrines of the Gospel? Can you assign any reason for the striking difference in the behaviour of the Sadducees towards the followers of Christ before and after his resurrection? What was the opinion of the Gnostics on the resurrection of the body, and how did they interpret what is said of a resurrection by Christians?

2. Mention the names of the most celebrated Christians who suffered martyrdom during the persecutions under Nero, Domitian, Trajan, and Severus. What was the kind of respect paid to the memories of martyrs as gathered from the account written by the Church of Smyrna respecting the death of Polycarp?

3. Give some account of the nature of the Patripassian heresy and of its principal supporters and opponents.

4. Who was Celsus, and where did he live? Give some account of the life and Biblical works of the author who answered his great work against Christianity.

5. What was the object of the Abbot of Winchelcomb's book on the immunities of the Clergy? Give a brief account of the proceedings which immediately followed its publication. What memorable determination in connection with it was pronounced by Henry VIII? What were the views of Wolsey at this time respecting the reformation of the Clergy?

6. What were the chief subjects of controversy among those favourable to the Reformation at the death of Henry VIII? What causes of division grew up between the exiles for religion in the reign of Queen Mary?

7. What is the Romish doctrine respecting the Holy Eucharist? How far did Luther wish to reform it? What was the difference between the opinions of Luther and Zuingli on this subject? Mention some of the chief differences between the first Communion office of

Edward VI. and the Romish method. What changes were subsequently made?

8. To what may be ascribed the great facility with which the changes connected with the Pope's power in England were brought about? What was Cranmer's opinion on the claim of *Divine institution* in behalf of the Papal Supremacy?

MAY, 1848.

1. Who are the writers known as the Apostolical Fathers? What works have come down to us under their names? Are any of them generally received as genuine?

2. What accounts are given by Pliny and by Justin Martyr of the nature of the public worship of the Christians in the second century? What is the earliest notice of the Apostles' Creed?

3. Give an account of the Montanists, and of the Manichæans, mentioning the most distinguished opponents of each.

4. Give a biography of Irenæus, with an account of his works. From whence is the Church of which he was bishop said to have been derived?

5. What were the causes which contributed to Wickliffe's comparative freedom from persecution? In what respects did his teaching differ from that of the English Reformers in the 16th century?

6. What were Cranmer's plans for the appropriation of the property derived from the monasteries? How far were they carried out?

7. When, where, and by whom was the first English Bible printed? What revisions has the translation since undergone?

8. Give a summary of the Acts of Parliament relating to Ecclesiastical matters passed in the first year of the reign of Queen Elizabeth. When, and under what circumstances, did the Roman Catholics residing in England secede from the English Church?

JANUARY, 1849.

First Division. A.

1. Give reasons for the persecution of the early Christians, under the different forms which it at times assumed, from considerations both of what the Heathen themselves were and believed, and of the belief and conduct of the Christians themselves.

2. Who was Cerinthus? With what noted individuals or parties was he connected in his false opinions? Wherein did he differ in some points from them? What did he teach?

3. Enumerate the epistles of Ignatius: state briefly their contents: and shew what doctrines Ignatius must have held: and mention any practices of the early Christians which you think to have been illustrated by them.

4. What in the character or circumstances of the Emperor Decius induced his conduct toward the Christians in different parts of his reign? In what state was the Church found when his persecution began? What kind of persecution was it? Give instances of persons who suffered under it. What effect did it produce upon the Church both at the time and afterwards?

5. Can you mention any of the subjects which engaged the attention of the Council held in Africa, in the reign of Valerian, with Cyprian at its head? Of whom, and of what kind of persons, was this Council composed?

6. Give what facts you can to shew that Britain did not receive Christianity first from the Church of Rome.

7. What was the public as well as private character of Leo X? And what were those acts of his Pontificate which did most, either directly or indirectly, to set forward the Reformation?

8. What was the substance of the Confession of Augsburg, and what circumstances led to its being formed and agreed to?

9. State what were the principal acts of Queen Mary's government to check the Reformation?

10. Give an account of the translations of the Bible into the vulgar tongue of England.

11. When were the Articles of the Church of England first drawn up, and when constituted into their present form of the thirty-nine Articles?

First Division. B.

1. Give an account of the destruction of Jerusalem, and the safety of the Christians. How did the destruction of Jerusalem and of the Jewish polity affect the spread of Christianity?

2. Into what countries had Christianity penetrated at the end of the first century? Had it spread widely in those countries? And was its influence beginning to be seen on the institutions of the people, as well as in any way altering or modifying the opinions of the heathens themselves?

3. Give an account of the last journey and martyrdom of Ignatius.

4. How was the Emperor Valerian disposed to Christians in the early part of his reign? How and in what respects did his conduct to them change? What happened to them in consequence in different parts of the empire? Give instances of the treatment which individual Christians met with in the latter part of his reign.

5. Who was Cyprian? Can you give the subjects, or abridged portions of any of his letters?

6. Give some particulars of the life and writings of Wickliffe.

7. What was the great mission of Tetzel in Germany? How was he received? Where, from whom, and how was opposition manifested? and to what succeeding events did this shortly yield?

8. What changes from the FIRST were made in the SECOND Book of Common Prayer, put forth in the reign of Edward the Sixth?

9. Give an account of the Council of Trent; of its decrees; and of the consequences which resulted from it.

10. State the doctrines held by any of those whom you can name

as suffering martyrdom in Queen Mary's days, on account of which they were put to death.

11. What were the principal efforts of the Court of Rome, and the acts of the Romish party in England, against Elizabeth, during her reign?

Second Division. A.

1. Mention the passages in the New Testament which recommend the following Christian usages: Common Prayer; an Offertory; Sermons; Baptism; Excommunication.

2. State the three distinct charges brought forward with reference to the crucifixion of our Lord. To what parties in Jerusalem did they respectively relate? Confirm your answer by illustration from the New Testament.

3. State the probable course of events in the Church of Rome previously to the close of the first century. Give the names and order of the Bishops and Emperors, with dates.

4. Where do the fathers point as the source of Christian Gnosticism? Of what elements was that philosophy composed? Where did its professors chiefly resort in the second century? Give an outline of the Gnostic doctrines which were most widely held.

5. Give a detailed account of the life and literary labours of Origen.

6. What institutions for the promotion of learning sprung up in the 13th century in Europe? Which of them took the lead? What name was given to Thomas Aquinas, and what was the main subject of his teaching? When did Roger Bacon live, and what part did he take in the philosophy of his age?

7. Relate the origin of the Inquisition.

8. Mention in order facts that tended to bring about the Reformation in England previously to A.D. 1533. Why was that year remarkable?

Second Division. B.

1. Mention the passages of the New Testament which recommend the following Christian usages: Ordination; Visitation of the Sick; Charges; The Eucharist; Church Canons.

2. What Churches do we gather from the New Testament to have been planted mainly by the instrumentality of St. Paul? Relate as much as is known of Apollos. Enumerate "the seven churches" in Asia introduced in the Revelations.

3. What circumstances attended the introduction and establishment of Christianity at Corinth? How was the integrity of the Corinthian Church disturbed? What is left of the writings of Clemens Romanus? Mention the other "Apostolic Men" from whom writings have come down to us.

4. What did the Christians maintain that brought down persecution from the Romans? Which of the Cæsars took an active part against them? How came Pliny to be concerned with any Christians? Describe the course he took with regard to them, the grounds of his severity, and his testimony with regard to their morality.

5. Give a full account of the proceedings of the Christians at Alex-

andria up to the end of the third century; with short notices of the lives of their most celebrated teachers.

6. Give the name, date, and provisions of the Act by which Louis IX. resisted Papal encroachments. How and when was that Act modified? What was the peculiar character of the mendicants? Which order is called Minorites? which Black Friars? Derive the word "Friar." How did the Beguins differ from other monks?

7. Give a sketch of Wickliffe's life and acts.

8. Describe the changes in Ecclesiastical matters which were introduced by authority in England between A.D. 1533, and the death of Edward VI. In what year did that event happen?

JANUARY, 1850.

First Division. A.

1. Give a short sketch of the principal events in the life of St. Paul before his going with Barnabas to the Council of Jerusalem.

2. Give an account of the origin and tenets of the sects of the Nazarenes and Ebionites.

3. Who was Irenæus? Give an account of his life and writings.

4. What was the controversy in the Early Church concerning Easter? When did it first begin? At what period was it again revived prior to the Council of Nice, and with what result?

5. Mention some of the leading events in the life of Wickliffe, stating his peculiar opinions both sound and unsound.

6. On what occasion was the title of "Defender of the Faith" granted to Henry VIII.?

7. Give some account of the "Bishops' Book," and the "King's Book," and their contents.

8. What alterations were made in the Articles of Religion during the reigns of Edward VI. and Elizabeth?

First Division. B.

1. Mention some of the principal events which took place in the Church during the first year after our Lord's Resurrection.

2. Give a brief account of Montanus and his doctrines. By what Council was the Baptism of the Montanists pronounced invalid? What early father is said to have fallen into this heresy?

3. Who was Ignatius? Give a brief history of his life, martyrdom, and writings.

4. Relate briefly the history of the controversy in the early church concerning the validity of heretical Baptism. What eminent bishops took part in it?

5. Distinguish between the secular and regular clergy: and give some account of the mendicant orders who established themselves in England.

6. Give a short sketch of the history of Cranmer, and of the part he took in the Reformation.

7. What was the number and the substance of the Articles of 1538?
8. What was the occasion of the final rupture of Communion between the Churches of England and Rome?

Second Division. A.

1. Mention some of the principal events which took place in the Church from the Conversion of St. Paul to the Council of Jerusalem.
2. Give an account of Paul of Samosata and his doctrines. By what Councils was he condemned?
3. Give a brief history of Tertullian, and of his opinions at different periods of his life.
4. Under what emperor did the first persecution against the Christians take place? and what eminent persons suffered in it? Mention some of the principal subsequent persecutions.
5. Give some account of the Waldenses, and their probable origin.
6. What was the first cause which led Henry VIII. to take part in the Reformation of the Church?
7. Give a history of the different revisions of the Liturgy of the Church of England.
8. What was the occasion of the Hampton Court Conference, and what its result?

Second Division. B.

1. Give a brief account of the principal events in the life of St. Paul from the Council of Jerusalem to his martyrdom.
2. Who was Manes, and what were the doctrines of the Manichean heretics?
3. Give some account of Justin Martyr, his life, and extant writings.
4. What is the account given of the conversion of Constantine, and what were its effects upon the Church?
5. Give a brief sketch of the history of the Lollards, their opinions, and the treatment they met with.
6. Mention some of the arguments used for and against the divorce of Henry VIII. and Katharine.
7. What was the date of the Act of the "Six Articles"? What was their purport, and what were the penalties incurred by those who opposed them?
8. What were the alterations made in the words of administration of the Eucharist in the two Liturgies of Edward VI., and subsequently?

JANUARY, 1851.

First Division. A.

1. To what date do the historical books of the New Testament carry the history of the Christian Church? Mention some of the

chief facts subsequent to this period which are to be gathered from the other books of the Canon?

2. With whom is the Gnostic heresy said to have originated? What were the distinctive features of this system?

3. By what emperor were authoritative instructions respecting the Christians first issued? Give some account of their tenor and general effect upon the Church.

4. Give a sketch of the life of Origen.

5. What was the conduct of Constantine towards the Christians before the period of his declaring himself in favour of Christianity? When and by whom was he baptized?

6. Give a short account of the circumstance which was the immediate cause of the breach between Henry VIII. and the See of Rome?

7. Mention with their respective dates the different revisions of the English Prayer-Book.

8. What was the date, the object, and the result of the Savoy Conference?

. First Division. B.

1. Mention any circumstances which were likely to have been favourable to the early progress of Christianity,—(1) among the Heathen, (2) among the Jews.

2. Give an account of the first persecution to which the Church was subjected; its origin, termination, and immediate consequences.

3. Who are meant by the "Apostolic Fathers"? Name the chief of them, giving a short sketch of the life of Polycarp.

4. Mention the respective causes of the Meletian and Donatian schisms.

5. What is the date of the edict of Constantine in favour of Christianity; and what were the chief privileges accorded by him to the Church?

6. What evidence is there of opposition on the part of the English Church to Papal encroachments prior to the Reformation?

7. Give an account of the Bishops' and King's Books. In what reign were these put forward?

8. Give a sketch of the life and opinions of Bishop Hooper.

Second Division. A.

1. Mention any circumstances which were likely to have been unfavourable to the early progress of Christianity,—(1) among the Heathen, (2) among the Jews.

2. Give the date of the first Christian Council, the reason for its assembling, and its decision.

3. State what is known concerning Apollonius of Tyana. What arguments were drawn from his life during the second and third centuries?

4. Give some account of the state of the Church under Diocletian.

5. Who was Arius? What was the nature of his heresy, and in what manner was it condemned by the Church?

6. Give a sketch of the life of Wiclif.
7. What is the date and substance of the act of the Six Articles?
8. What important statutes connected with the Reformation were passed on the accession of Elizabeth? Compare the Injunctions of Elizabeth with those of Edward VI.

Second Division. B.

1. Who were the earliest enemies of the Christian Church, and by what consideration was their hatred restrained?
 2. What is the date of the first systematic persecution of the Christians by the heathen? Mention some of the more remarkable circumstances connected with it.
 3. Who was Montanus? What were the chief features of the system known by his name, and by what Council were they condemned?
 4. What is the earliest evidence which we possess of the setting apart of buildings for Christian purposes? In what manner were the first Christians accustomed to meet for worship?
 5. Give an account of the assembling of the Council of Nice.
 6. What is the date of the mission of St. Augustine? What evidence is there of the existence of a Church in this country before this period?
 7. Give some account of the Articles of 1536.
 8. Mention the chief circumstances connected with the imprisonment and death of Cranmer.
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